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MISSION FOCUS

The Bicultural Bridge

PAUL G. HIEBERT

How does the gospel move from one culture to another? In our day of mass media and modern technology, we are tempted to think in terms of radio, television, and the printed page. Rather, communication of the gospel across the chasms of cultural differences rests upon the quality of interpersonal relationships between human beings—between missionaries and the people they serve. This relationship of people of one culture to people of another culture is what we call the bicultural bridge.

The biculture

Communication across the bicultural bridge takes place within the biculture: a new culture created by people from two different cultural backgrounds. (See Figure 1.) When missionaries leave their first culture to enter a new society, they take with them their cultural maps. They have ideas of what is food and how to cook it, who should raise the children and what values should be taught to them, how to worship properly, and a great many other things. No matter how hard they try, they cannot "go native." The earlier culture of their childhood can never be fully erased. On the other hand, for missionaries to totally import their culture is impossible, even if they try. They are influenced to a great extent by the culture they enter—their second culture.

To the extent local people interact with the missionaries, they too become part of the biculture. They have their own ideas of food, child rearing, values, and worship. Even though they may not leave their country, they are exposed to new ideas and beliefs.

In order to relate to each other, missionaries and nationals must create new patterns of living, working, playing, and worshiping—in other words, a new culture. Much of the effort of a bicultural community, in fact, is spent on defining what that culture is. What types of clothes should be worn? Should missionaries and nationals each wear their own type of dress? Should they both wear Western clothes or the clothes of the local culture? What type of food should they eat? What type of house should they build? Should missionaries have cars, and, if so, should national leaders also have them? Where should the children of the two groups go to school, and in what medium of instruction? How should missionaries and nationals relate to each other? These and a thousand other questions must be answered in order to build a stable biculture that enables foreigners and nationals to communicate and work together.

While the biculture may borrow from the different cultures of its participants, it is more than the sum or synthesis of those cultures. New cultural patterns often emerge out of the interaction. In the end, if communication is to take place between people of different cultures, a satisfactory biculture must be worked out in which both sides find a measure of mutual understanding and satisfaction. Without this, for the gospel to cross the bicultural bridge is difficult.

The bicultural bridge is only one stage in the multi-stage

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communication of the gospel from one culture to another. The missionary has been trained by parents, pastors, and teachers before going to a new society. There he or she generally works most closely with national Christian leaders who are part of the same biculture. They in turn communicate the gospel to other people throughout the land. The greatest share of village evangelism and church planting has been done by national workers.

Our concern here is with relationships between missionaries and national church members, for it is here that the gospel and church are translated into a new culture. Whether people trust the gospel and whether they see the church as foreign or indigenous to their culture depends to a great extent upon the nature and quality of relationships of this bicultural bridge.

Generationalism in the biculture

As in other cultures, generational differences emerge within the biculture. There are newcomers—the missionaries and nationals who have recently entered the biculture. And there are old-timers—those who have spent much of their lives in the biculture.

First-generation missionaries

First-term missionaries belong to the first generation of the biculture. For the most part they are idealistic. They have taken an assignment because they have a great vision of the work and tremendous zeal. The goals they set for themselves are high—at times unrealistic. They will evangelize all of India in five years, or, if not all of India, at least Andhra Pradesh. Or they will build a large hospital or Bible school. Moreover, they are ready to sacrifice everything in order to complete their mission. They have little time for family or relaxation.

First termers are often called plungers because of their willingness to identify more closely with the national culture than do many of the old-timers. If they are encouraged in this identification, they can be bonded to the local culture and people. However, if they are acculturated into the missionary culture, they will acquire the belief that it is impossible to fully identify with the national people.

The success or failure of first termers depends to a considerable extent upon their place within the structure of the biculture. Placed at the top of a new venture, such as opening a new field, starting a new hospital, or building a new Bible school, they can be a tremendous success. They begin with nothing. When they leave there is a church or an institution. No precedents hinder them, and they have the power to build a program according to their own plans. For example, when the first missionary doctor moves to an area, there is often only an empty field. When he or she leaves, there is usually a hospital, complete with operating rooms, admissions offices, and wards. On the other hand, first termers placed at the top of new ventures can be tremendous failures. They have no institutional constraints and often no peers to check their bad decisions. They set the direction for new programs which are often difficult to change later.

When first-generation missionaries are placed at the top of old, established programs, they have a potential for moderate success. They have the power to institute their own ideas, but they inherit a legacy from the past. When they try to change established procedures, they will be reminded that "that is not the way the founder did it, or the way we have always done it." Later leaders of the program can never measure up to the remembered image of the founder whose picture hangs on the wall in the central hall. What the founder established as an *ad hoc* procedure, by the second generation becomes law and by the third becomes a sacred rite. But if first termers can be only moderately successful in initiating their programs, they can be only moderate failures. They are guarded from making great mistakes by the institution which has begun to acquire a life of its own. An institution has a way of staying alive and of temper-

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ing the failures of its leaders. By now too many people have vested interests in the institution to let it die easily.

First-generation missionaries placed at the bottom of old programs have little possibility for success or failure. They have little power to initiate change; this, combined with their vision and zeal, generally leads to frustration. A special type of person is needed to serve in such a position and to do so with a measure of joy.

One of the primary characteristics of missionaries' first terms is culture shock. Often for the first time, the newcomers have to come to terms with another culture—to learn its ways and to respect, even love, its people and their customs. The types of attitudes and relationships worked out during the first term will generally characterize the missionaries' ministries for the rest of their lives.

Second-generation missionaries

Second-generation missionaries are those experienced in the work they are doing. Often they are on their second, third, or fourth term of service.

Second-generation missionaries share certain characteristics. First, they tend to be more realistic in their assessment of their work. They have come to grips with the fact that they cannot evangelize all of Japan—or even Osaka—in five years. They realize that it is worth their life to build up a Bible school and to train a number of good leaders or to plant four or five strong churches.

They are more realistic, too, about their own lifestyles. They become increasingly aware that they have only one life to live. If they are going to have time with their children, they will have to do it now, before the children are grown. If they are to have rest and relaxation, they must do so at the expense of some other activities. They are no less committed to the task. In fact, their commitment has become a long-term one. But they are no longer willing to pay any price to attend meetings, classes, and wards. They begin to realize that their children and they themselves are part of the greater work of God.

The second-generation missionaries together with their experienced national co-workers do the greatest share of the mission work. For the most part they have solved the logistics of keeping alive. They know the language and the local customs. Consequently, they are able to give themselves to the long, hard labor required to plant the church.

One of the important tasks of the experienced missionaries is to help first termers adjust to the field. Even when this task is turned over to the church, experienced missionaries have an important pastoral role in helping the new missionaries to deal with culture shock.

Third-generation missionaries

Third-generation missionaries are sometimes referred to as the old-timers. In the study by John and Ruth Useem and John Donoghue (1963) in which the concept of bicultural generationalism was first presented, the old-timers were those who served abroad during the colonial era. Many of them, with some notable exceptions, accepted notions of Western superiority and colonial rule. They assumed that the missionary should be in charge of the work and live like foreigners with their compounds and bungalows. We are not to judge them, for they, like us, were people of their times. Many of them sacrificed much more than do modern-day missionaries. Missionaries then served seven or more years before going on furlough. Most of them buried spouses and children where they served, and many could not take vacations in the summer hill stations because the journeys by cart or boat were too difficult and long.

But times have changed. No longer do we live in a world in which colonial rule and foreign superiority are accepted. Today we need missionaries who identify with the people and their aspirations. Consequently, we find a generation gap between those who look back with nostalgia to the colonial era when missions played a central role in the life of the church and those who see the task of missions to be one of partnership in service with an autonomous church.

Generationalism among national leaders

Generationalism is also evident among the national leaders in the biculture. The young often have a great vision and zeal for the work. In our day of increasing nationalism, this is often linked to strong convictions that the national church should take responsibility for its own affairs. Like their missionary counterparts, they are usually willing to pay almost any price for the sake of the work. In many cases they have to sacrifice the support of families and kinsfolk who may have planned more traditional careers for them. First-generation leaders given responsibility for important tasks can be great successes—and great failures. Placed in a position of little authority and not allowed to lead, some of the best of them leave to join other (often nativistic) churches or to start movements of their own. Too often we have lost our best young men and women because we have not entrusted them with responsibilities.

Second-generation national leaders are those who have committed themselves to long-term work in the church or mission. Paired with experienced missionaries, they carry out the major share of the work.

Third-generation national leaders are those who grew up during the colonial era. For many of them the rapid movement toward nationalism is frightening and unsettling. They look back with nostalgia to the day when the mission was in charge and there was a great deal of security.

Stress points in the biculture

The biculture is a culture in the making. It has little time depth and is created by people from different cultures who have little or no idea of what the new culture will be like. It is not surprising, then, that there are points where stress appears. Furthermore, stress likely will remain part of the biculture for some time because few areas of the world have changed so rapidly as have international relationships. The shift from colonialism to nationalism—and now to internationalism—and the change in world powers as one nation and then another rises and falls in world power and prestige influence the biculture greatly.

The creation of the biculture

One area of stress has to do with the creation of the biculture itself. What shape should it take? What should be borrowed from each of its parent cultures? Should missionaries and nationals relate as parents and children, as contractual partners, as undifferentiated equals, or as what? If national leaders in developing countries receive the same salaries as missionaries, will they not be alienated from their people and many be attracted into the ministry by the affluent lifestyle? On the other hand, should there be differences that speak of cultural distance and segregation?

Today considerable emphasis is on the missionaries' identification with the culture to which they go. To the extent possible, missionaries should live within the cultural frameworks of the people to whom they go, for in doing so they are able to bring the gospel most of the way across the bicultural bridge. The distance between cultures is often great, and someone must bring the gospel from one to another. The further the

missionaries bring the gospel to a new culture, the more effective will be its acceptance and the less distance the national leaders must carry it to make it indigenous in that culture.

Early attempts at identification often focus on visible cultural practices regarding food, houses, clothes, cars, and lifestyle. Identification on this level is important, although we must recognize the limits of human adaptability. Some people must retain more ties than others to their cultural past in order to maintain psychological balance and effective ministry.

But identification on the level of practices can hide feelings of distance at deeper levels. On the level of roles, missionaries may feel that they should not work under the direction of nationals. On the level of attitudes they may be convinced of the superiority of their culture or race. No identification on the surface nor attempts to cover them will follow.

Search for identity

One of the big questions facing members of the biculture has to do with their cultural identity. To a great extent our personal identity is tied to our identification with a society and culture. Bicultural people belong to two sociocultural worlds.

Missionaries are often unaware of the profound changes that take place within them. They think of themselves as Americans or Canadians living abroad for a time. When they return to their first cultures, they expect to assimilate back into the culture with a minimum of adjustment. Often, however, they experience severe culture shock. To the extent they adapt successfully to the biculture, they experience a greater reverse culture shock on their return home.

Missionaries are shocked to find their relationships with their relatives and friends strained and distant. They expect these folk to be excited to hear about their many experiences, but after an hour or two, conversation drifts off to local affairs—to local politics, church matters, or family issues. The people at home have no frame of reference within which to fit these tales from abroad. Their world is their town and state or province. Missionaries, on the other hand, have lost touch with local matters and have little to say in conversations.

The gap is often accentuated by the altered world-view of the missionaries. They return with a bicultural and worldwide perspective that no longer identifies the home culture and nation as right, one which treats all others as less civilized. When missionaries criticize their first cultures, they arouse the suspicions of their relatives and friends. Missionaries are often saddened to find they are no longer close to relatives and friends. They find their closest friends among other bicultural people—people who have lived abroad. It does not matter much which other countries bicultural people have been in; there is a sense of mutual understanding, a common bicultural world-view that draws these people together.

National leaders, too, face a cultural identity crisis. In their relationships with missionaries they adopt foreign ideas and practices. Some travel abroad and become part of a world community of leaders, but in so doing, they leave their traditional cultures. They may find it hard to live in their native houses, dress in their former dress, eat their traditional foods, or even speak their childhood language. Like the missionaries, they belong not to their first or second cultures, but to the biculture that has emerged. When the leaders return home, they are often treated with suspicion or indifference. In the end, they, too, feel most at home with other bicultural people.

Both nationals and missionaries are people of two cultures. While they may resolve the tension between these externally by creating the biculture to order their lives and relationships, internally they must still face the question of reconciling two often divergent sets of values and assumptions. This internal tension may be handled in a number of ways. Some people attempt to build ghettos in order to preserve their first cultures. Too often, then, external withdrawal from the local culture represents a far deeper rejection of it at the psychological level. The result is a biculture far removed from the people, often ineffective in communicating to them the message of the gospel.

A second and opposite response is to attempt to go native in the second culture. Missionaries, for example, may try not only to identify fully with the people of their adoption, but also to deny their first culture. Similarly, nationals may reject their childhood culture and adopt fully the foreign culture to which they are exposed. This response is seldom successful. We can suppress, but never kill, the culture into which we are enculturated as children. It remains buried, but it will rise someday to haunt us.

A third response is compartmentalization: to accept both cultures, but to keep them separated. One or another is used depending upon the occasion. An example of this is the modern African chief who is a member of the national parliament. In the village he dresses in traditional dress, keeps several wives, and speaks his native language. In the city he dresses in Western clothes, has a modern wife, and speaks French or English. In one such case described by Colin Turnbull, the chief had a two-story house. Upstairs was modern, and downstairs was traditional. But the two worlds never met. Missionaries, too, can become cultural schizophrenics. In the long run, however, the tension between the two cultures is not resolved, and the persons live fragmented lives.

A fourth response to the tension of living in two cultures is to seek integration of the two. Parts of both are combined in a new synthesis—a synthesis that is generally based on a multicultural perspective that accepts cultural variance. Rarely is synthesis fully achieved, but in seeking to bring the two cultures together, the individual strives for internal wholeness.

Most bicultural people, with the possible exception of those who deny one or the other of their cultures, maintain symbolic identification with both cultures. For example, Western missionaries in India tend to talk about Western politics, greet all Americans and Canadians as old friends, and go to Western restaurants when they are in the cities. During the war years they received food packages with cheese, Spam, and Fizzies. These were put away for special occasions, to be eaten with American friends in a sort of ritual meal of identification with America. Upon return to the West, these same missionaries tend to talk about Indian politics, greet all Indians as old friends, and eat in Indian restaurants whenever possible. Suddenly Spam and Fizzies carry no symbolic value at all. The same identification with two cultures is found in Indians who are part of a biculture. This ritual identification with each culture is important, for it reaffirms the different parts of the lives of bicultural people.

Alienation

A second problem facing bicultural people is that of alienation from their first cultures. In the case of missionaries, this is less of a problem so long as they live abroad where their primary task lies. On their return to their first culture they sense the growing distance between them and their people.

The problem is more severe for national leaders. While they participate in the biculture, they continue to be involved in their first culture. For them to separate the two cultures geographically is impossible. Daily they must shift gears as they move from one culture to the other. Moreover, their task is to bring the gospel to their native culture, so they must retain close ties with it. If they identify too closely with the biculture,

they become alienated from their people and are mistrusted as foreigners.

The emergence of a cultural gap between leaders and people is a serious problem in much of the developing world. (See Figure 2.) This is true in politics and business as well as in the church. National leaders are given advanced training in English or French, travel around the world, and form friendships with people from other countries. They are often more at home in a plane and hotel than they are in their hometowns. With the emergence of this international leadership, broad strategies for world evangelization can be planned. But these leaders often find it hard to minister directly to the people in their countries. They can no longer serve as village evangelists and health workers. The danger in missions is to concentrate on advanced training for national leaders and to forget that the communication of the gospel requires leaders who can identify with the people. The training of indigenous leaders is one of the greatest tasks facing the church around the world.

Alienation in the case of national leaders creates another problem, that of dependency upon outside support. Many of the top leadership positions in developing countries are dependent upon foreign funds. When such funds are cut off—an increasing possibility in our age of political turmoil—leaders in these positions are vulnerable. Missionaries generally can return to their home countries and find other jobs. The national leaders have lost their support, and because of their training and cultural tastes, they find it hard to take jobs within their traditional society. Moreover, they have become politically identified with the West, and if some anti-American government comes to power, they may be marked for punishment or death. Unlike the missionaries, they cannot leave. In planning mission strategies we must be particularly sensitive to the difficult position in which we may place our national colleagues, and appreciate more the tremendous sacrifices they often have to make.

Missionary children

Some of the most difficult decisions facing missionaries have to do with their children. First, to which culture do these children belong? Unlike earlier mission movements when migration to a new country was common, the modern mission movement has been characterized by missionaries seeing themselves and their children as citizens of the missionaries' home country. In times of crisis and at retirement they expect to return to it. They assume that their children will marry and settle there.

Here is a fundamental misconception. Children raised in the biculture do not belong to their parents' first culture. For the children, **the biculture is their first culture.** Their home is neither the American nor the Indian nor the Brazilian culture, but the culture of the American-living-abroad or the Indian-living-abroad. Consequently many of these children suffer culture shock and problems of adjustment when they go (not return) to their parents' first culture. In many ways to them it is a foreign country. It is also not surprising that many of them try later in life to find vocations abroad that will take them back home. Sadly, that world is gone. However, because of their cross-cultural experience, they are often able to adapt to other bicultural situations. Those who stay discover that the foreign community abroad looks quite different to adults who work in it than to children raised in it. Most missionary kids adapt in varying degrees to their parents' culture, but for them this will always be their second culture. The cultural imprint of their childhood can never be erased.

If migrating to their parents' home culture creates problems for missionary children, so does going native. Foreign children abroad have a special role in the society. They attend different schools, speak a different language, and have bicultural values—all of which set them apart from the local people. With few exceptions, they suffer serious culture shock if they adopt local citizenship, marry into the society, and compete for local jobs. They are still outsiders.

When the decision is made that the children should eventually identify with their parents' home culture, the problem of education arises. Local schools generally do not correspond either in language or in curriculum with that of the children's country. In the past missionaries often left their young children in their homeland with relatives for education.

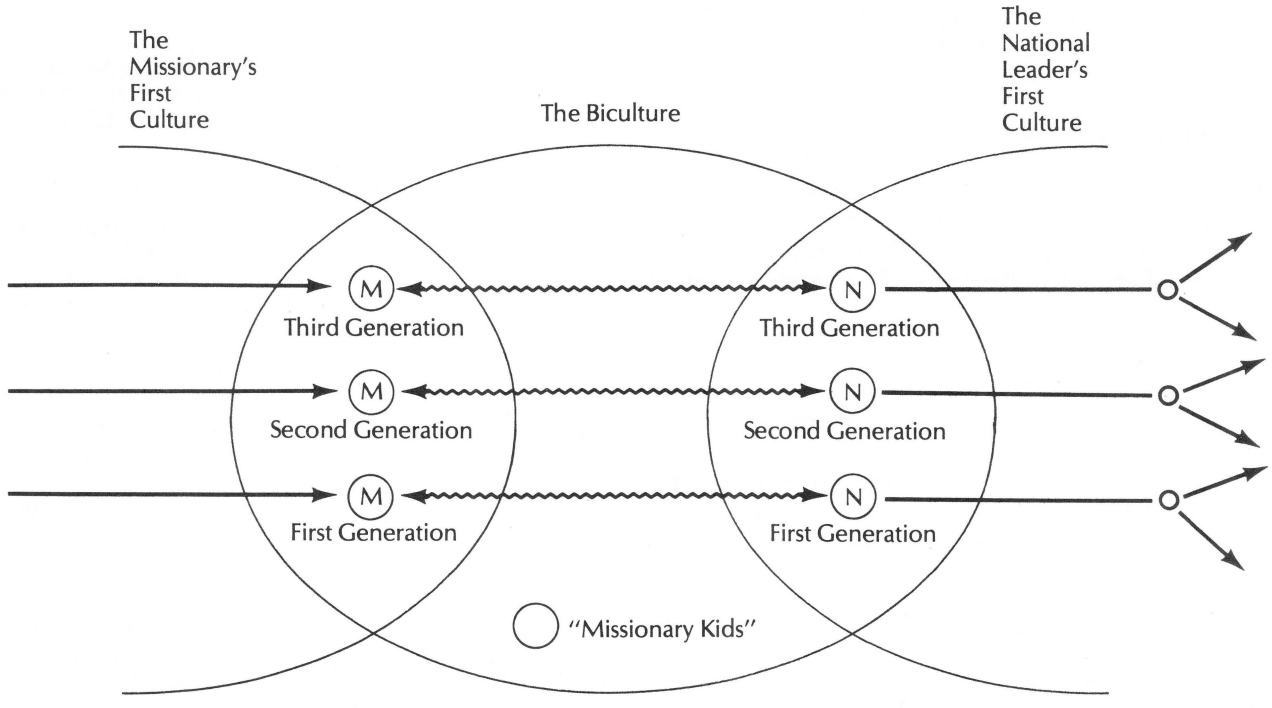

Figure 1. The Bicultural Bridge

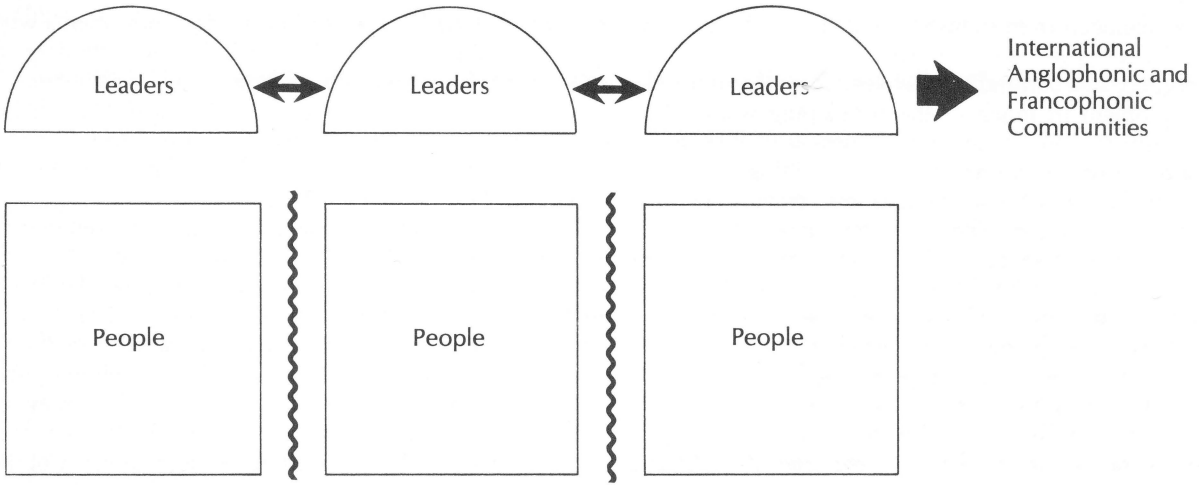

Figure 2. Alienation in Third World Countries

Later missionary children's schools became common. In some instances missionary mothers tutored their children at home. Each approach has had its difficulties.

Institutionalization

Bicultural relationships are essential if the gospel is to bridge the gulf between cultures. If they are to be enduring and fruitful, these relationships must take place within a bicultural context. But as is true of any culture, institutionalization sets in. What starts as a means to communicate the gospel across cultures becomes an end in itself. Over time, defining and maintaining the biculture occupies more and more time and resources, for both missionaries and national leaders have vested interests in maintaining it. Effective evangelists and teachers become administrators and builders. The flexibility that allowed early missionaries and national leaders to respond to local opportunities gives way to rules, policies, and hardening of the categories.

To be effective, mission requires a measure of flexibility and mobility. It is the church in action, reaching out to plant the church in worship. The balance between *ad hocness* and constitutional order—between individual initiative and corporate planning—is a difficult one to maintain.

Implications for missions

If the success of missions depends to a great extent upon the quality of the relationships between missionaries and the people to whom they go, is there a biblical model to which we can turn for guidance? In the past we have often seen the relationship as parent to child. More recently we speak of partnership. The biblical model is that of incarnation. To bridge the cultural gap between heaven and sinful earth, God became human and dwelt among us, eating our food, speaking our language, and suffering our sorrows, yet without giving up his divine nature. Incarnation is identification, but it does not deny who we originally are. It is, in fact, a bicultural or bipersonal state. Just as God became one with us in order to save us, we must become one with the people to whom we go in order to bring them that salvation.

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Witnessing to the Christian Way in Marriage and Family in Japan

CHARLES B. SHENK

This is a progress report on the study and efforts we have made in Hokkaido, Japan, to foster Christian families. We keep making these efforts not because of great measurable results, but because the need to encourage Christian families is great and the conviction to work at it doesn't go away.

The challenge of Christian marriage and family in Japan

Giving witness to Christian marriage and family life has long been high priority work for us in Japan. Why? The news media and those who come to us personally for help make the need obvious enough. For some it is a marriage problem, for others a frustration between parent and child. Then, too, the church has long asked for teaching and modeling of the Christian way in family life. But we also have the conviction that this witness may be one of the most significant points of contact that the church can make with the Japanese society which has so abundantly fulfilled most other needs.

The main areas of need as we see them are these: to lift women's position to be equal to men's, to promote mutuality and true companionship in marriage, and to encourage parents in child training and discipline.

The new Japanese constitution of November 1946 gives equality to women (Article 14) and mutual consent of the individuals, cooperation and equal rights, to marriage (Article 24). But legal means for change are not enough to effect change. While the ideal of a union between a man and a woman based on love and mutuality is in wide circulation, the actualizing of it takes time. The old hierarchal structure of *ie* (household) was abolished by the new constitution and there is some obvious movement toward real equality, but we still observe a strong residual influence of the "no equals" principle of *ie:* males superior to females; elders superior to juniors; those born in the household superior to those born elsewhere.

Doctor Narabayashi, a former gynecologist turned marriage counselor, in his recent book, *Gendai no Katei Ron* (A View of Modern Family), published survey results on the comparative happiness of Japanese husbands and wives. According to this report, after the first two years of marriage, the wife's happiness line is substantially lower than the husband's and the gap widens as the marriage lengthens (Narabayashi, 1979).

A few years ago when I was asked to speak on the subject of Japanese women at the annual Eastern Hokkaido Women's Convention, I was almost overwhelmed by their deep longing for more mutuality in marriage and confidence in relating to children. That talk resulted in six more invitations to speak on the same subject in other towns, PTA groups, and even to Kushiro city office workers! Discussions always followed, and the sentiments expressed then have been repeated since.

Women often express eagerness for a new dimension in marriage which they feel Christianity offers—mutuality, warmth, respect, and communication. (Even non-Christian brides want church weddings!) In a church seminar setting, a chorus of agreement followed when a Christian wife shared her desire for more expressions of love from her husband.

Two couples have been in deep distress largely because the young husband was not able to break psychologically from his family of origin, a common example of *ie* mentality influence. One young couple wished they could live for a while with a Christian family to learn firsthand what Christian marriage and family is all about.

Parents, mostly mothers, are constantly looking for guidance in how to train, discipline, and relate to their children. I suggested once in a lecture to mothers that we parents need a clear standard from which to teach and discipline our children. One mother responded, "But sir, we have no standard." The void left by the receding principles of *ie* has not been filled with something new, unless it would be the transference of responsibility to the educational system.

Christian and other young people now take the initiative, coming to the church or missionary for guidance. What is Christian marriage? How do we prepare for it? How do we find suitable companions? There is excitement and imperative in their inquiries.

Another imperative faces the Hokkaido church, coming almost with a sudden awareness recently. How do our own children come to faith? In many cases, while Christian parents were religiously pursuing their church activities, the children were somewhere else. Now there is serious interest in the influence of Christian parents on children and how the church can include and instruct them in its program.

In response to such needs around us through the years, we have taken opportunities to preach, lecture, and counsel, and use home meetings, camps, and seminars to spread the word about Christian family. We realize that modeling is going on all the time, whether we are aware of it or not.

In trying to upgrade our qualifications for this kind of work, we attended the two-week Christian Family Life Seminar at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, conducted by Ross Bender and Abraham Schmitt while we were on furlough in 1971. This has been the most significant single training experience we have had, but seminary courses on family and counseling have also been important.

The marriage and family seminar in Hokkaido

Thirteen years ago Japan Mennonite Conference asked Ruth and me to do one-day seminars on the Christian home for the Hokkaido churches. More recently these have been incorporated into the Eastern Hokkaido Bible School extension program. The seminars have been sponsored by one or two congregations or by youth groups. Earlier seminars were rather doctrinal in nature, laying out the duties of each member of the family. Now we are more comfortable dealing with the family in terms of relationships.

In abbreviated form, here are the basic materials we are presently using. When given for credit, seminars have ten class hours divided among input and discussion, role playing, and book reporting.

To get acquainted, each person introduces him- or herself

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and family. For a meaningful group experience where trust and freedom develop, we have these ground rules: attendance at every session, free sharing of self and support of one another, and keeping strict confidence where deeply personal things are shared.

People not meant to be alone

Persons are created as social beings, to relate and have fellowship. God established community, beginning with family. What is family? One definition is persons in community. But what does it mean to be a person? For one thing, it means to be alive, to grow, to have identity and potential. It means to be able to say **yes** and **no** as a moral being, able to choose and give direction to life. It means to be able to say **I** and **me,** being aware of oneself as a feeling, thinking, acting being. It means the ability to say **you,** to be aware of others in relation to or in contrast to self. Finally, it means to say **you and I** to enter into relationships, deep and growing and reaching toward total mutuality (Bender, 1971).

In the Bible this personhood is the highest form of existence and manifests the likeness of God which he has given to humans. He is alive and gives us life. He is moral, saying **yes** and **no.** As the great **I Am** he acts purposefully. He longs for relationship; **in relationship** he is just and righteous.

The supreme revelation of this truth about God came to us in the form of a person, Jesus Christ, and the means through which we come into relationship with God is that community known as the body of Christ. While God's love to us stands first, we come to know him as a person through a community of persons.

Recognizing these things about the nature of personality and the personal way that God revealed this knowledge to us, we begin to realize in a deeper way why humans should not be alone. We see the beauty of God's plan for community, beginning with family.

Leaving, cleaving, and becoming one flesh

In the Creation account we find an instructive formula for the marriage relationship: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The three action words are **leaving, cleaving,** and **becoming.** Leaving indicates a forthright break, physically and psychologically, from one's family of origin for the purpose of establishing a new entity. If the leaving is accomplished, only then can there be true cleaving. Two persons become closer to each other than to anyone else in a relationship that is more important than profession, relatives, children, guests, or friends. Equality is recognized, and the welfare and happiness of the partner is a primary concern for each. This begins the process of becoming one flesh in body, soul, and spirit. Partners seek oneness in regard to possessions, thinking and feeling, joy and suffering, hopes and fears, success and failure, faith and prayer. The sexual union symbolizes and reminds the partners of this deeper and wider union. These three actions may be seen as the poles of a tent, essential for a sturdy, happy, permanent marriage. All three are necessary (Friesen, 1978).

Christian love and mutuality in marriage

A. W. Verrall once said that one of the chief diseases of which ancient civilization died was a low view of women (Barclay, 1954). In Ephesians 5 the Apostle Paul paints a beautiful picture of God's intention for marriage and lifts up the dignity and worth of women. But, as William Barclay outlines it, things were quite different in the world into which Paul's message came.

The Jews had a low view of women. The Jewish man prayed every morning his thanks to God that he had not been made "a Gentile, a slave, or a woman" (Talmud). In Jewish law, a woman was more of a thing than a person. She was a man's possession and absolutely at his mercy. According to Deuteronomy 24:1, it was simple for a man to "send her out of his house."

The position of women was even worse in the non-Jewish world. Prostitution was an integral part of Greek life. Demosthenes said, "We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabition; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs." There was no possibility for companionship and fellowship in marriage for Greek and Roman women.

So Paul's message was not simply a restatement of what everyone already believed, but a new call to fidelity and purity and fellowship in married life.

Throughout much of the church's history, men—Bible readers and church leaders—have emphasized Ephesians 5:22-24, the "wives, be submissive" portion, often overlooking verse 21, where subjection is to be mutual, and verses 25-33, which makes the wife the worthful object of the highest kind of love and regard. Paul likens this love to that of Christ's for the church. What kind of love is this?

Sacrificial. Christ gave himself for the church. He loved the church not so the church would do things for him, but so that he might do things for the church.

Purifying. As Christ cleansed the church, symbolized by baptism, our love ought to lift and make a better person of the spouse.

Caring. Christ cares for the church. Something is wrong when a man regards his wife, consciously or unconsciously, as a kind of permanent maid who cooks, cleans, and takes care of the children.

Inseparable. Christ is united to the church as the members of the body are united to each other.

This passage is clear: **Love** is central and not control.

Preparation for marriage

Seeing the depth of meaning and the permanence of marriage in God's plan, how does one prepare? Examining one's reasons or motivations for marriage is a good place to start. Marrying for financial reasons, or because one will soon be too old, or to fill the void left after being jilted by a recent lover are hardly reasons that promise a fulfilling marriage.

Also, one might ask some basic questions about personal maturity. Where am I in the process of unselfing in the spirit of John 12:24-26? No real personal fulfillment is possible without commitment. One can hardly say he or she is ready for marriage until the security and well-being of the companion is just as important as one's own. Do I have the capacity and willingness for responsibility in my marriage role? How will I do in acceptance, "in sickness and health, for richer or poorer?" How forgiving can I be?

Perhaps few people would marry if they waited until each of these questions could be answered confidently with a positive reply. But neither should they marry until they realize that happiness in marriage will be closely related to the presence or absence of these personal qualities.

The mate-selection process

Abraham Schmitt believes that the process of finding the right person to marry resembles an iceberg. Just as the larger portion is submerged below the surface, something deeper is going on unconsciously in our choosing a mate. We cannot rationalize about our deepest, inmost needs, but rather are **given**

the spouse that we need by the great Matchmaker himself (Schmitt, 1976).

While we may consciously be looking for someone **like** ourselves, or in accordance with our idea—similar hobbies and tastes, compatible social and economic background, good looks—the larger unconscious process is drawing together two persons quite different in the deeper personality dimensions. For example, the person who likes to talk needs someone who can listen! The extrovert goes precisely for the introvert who is able to complement his or her being. This view fits well with recent studies of personality showing that people **do** want wholeness.

Model for a maturing marriage

"The two shall become one flesh" does not happen on the wedding day but comes through a living process of mutual commitment. Elton Trueblood says that marriage is not a contract assuming obligations and rights, but a commitment—giving everything we have and are. The question is not what will I get out of this relationship, but what do I bring to it and to my lover?

The maturation process must begin, say Abraham and Dorothy Schmitt, by committing ourselves to the belief that "we are meant for each other." This is believing that my mate is not only what "God hath joined" to me, but also the one whom I deeply need psychologically. Therefore, if trouble begins, the problem is not with the selection, but in the failure to let the complementation process proceed after marriage (Schmitt, 1976).

Such a problem reflects not a troubled marriage, but a normal one going through the dialectic pattern of union and separation experiences absolutely necessary for the development of the two individuals **and** the relationship. "Movement **into** relationship is an act of union when one discovers his likeness to the other and his likeness to humanity and hence his self-worth. Movement **out of** relationship is experienced as separation when one affirms his difference from another person or mankind and thereby discovers his identity" (Schmitt, 1976:111). There is no shortcut from the peak experience of courtship and marriage to the next major peak in marriage other than through the valley. The high cost of true intimacy involves the reckoning with and affirmation of each other as unique personalities. The intimacy we seek is not the blending of two personalities into one common unit.

The problem is that most couples begin married life with each partner trying to remake the other, which is ironic because this "different" person who now seems so often "wrong," is precisely the person that is needed! The valley experience will continue as long as one partner assumes he or she is better or can dictate behavior to the other. But as soon as the couple can begin to accept each other as is—unique and different—then the journey begins to move upward.

With tension past and equality recognized, change suddenly becomes possible. With new humility one can ask, what am I doing to my partner? What is wrong with **me?** What must **I** do to rescue this marriage? I married this person **because** of our differences; in accepting our differences we will grow.

A couple enters the final phase of marriage maturation as soon as they are able to trust both the unions **and** the separations—the intense intimacies and the inevitable conflicts of marriage.

The function of sex

The Bible talks of humans in their totality as being good. A human being is a whole person comprised of body and spirit, created from the beginning as male and female, which means that sex is built into our nature and structure.

Every man and woman is an embodied spirit, and each is made for communication and fellowship. But the spirit cannot talk to the spirit. The body must come to the aid of the spirit as the spirit moves the body. This fact underlies the meaning of sex.

Love is a thought, a feeling, an aspiration, a determination that seeks expression, but it is dependent upon the body. Therefore, we have the handclasp of a friend, the communion between mother and child at feeding and bathing time, the kiss of lovers, and ultimately, in marriage, the highest and most complete communication between man and woman, sexual intercourse. Regardless of age, the physical is the outward expression of the inner spirit.

In his chapter, "The Role of Sex in Love," Reuel Howe teaches that sex has two purposes, **procreation** and **re-creation** (Howe, 1959). He sees the re-creative purpose as of primary importance. Explaining this he says that the re-creative purpose has two functions. First, it is an outward and visible expression of any reunion achieved between marriage partners, such as after working or playing or worshiping together. The act of physical love becomes a seal of experiencing union. Second, sex may be the physical means by which the partners seek to break through separateness, to find the other as a person, and to experience the complementary fulfillment of what one, as an individual, lacks. In these two functions we have an important resource for renewal and reunion.

Howe believes that the re-creative function is primary because of its importance in establishing the community upon which the children of the union must depend.

A nagging question still remains: Why can't we more perfectly love those we love? The answer is that we need more love than we can give. In spite of our best efforts, a degree of need is always remaining. As Christians we believe in the enabling power of God. "When we make a positive effort to love and to forgive, we ally ourselves with the power of God's love which is always at work to unite and reunite us with one another and with Him" (Howe, 1959:102).

Meeting the basic needs of children

The Bible makes clear through passages in Deuteronomy, Proverbs, and in places like Ephesians 6 that God gives to parents a specific responsibility for the training and discipline of children. Happy, useful, responsible people don't just happen. Yet the society around us has largely handed the duty of teaching, even moral training and discipline, over to institutions.

As a primer on guidance for parents, we like to introduce the book, *Seven Things Children Need* by John M. Drescher (1976). The author seems to assume two things: one, that the primary requisite for meeting our responsibility to children is a warm, mutual parental relationship; and two, that meeting these basic psychological needs stands prior to the teaching of precepts. The seven needs Drescher points out are these:

Significance. A child needs a healthy sense of personal worth which comes from being noticed, appreciated, and loved as he or she is.

Security. Children need assurance that the ground is not going to fall away from under their feet. They need parents who are secure in their relationship, family-together time, and the communication of love and assurance that comes through touching.

Acceptance. A child who does not feel accepted by his or her parents becomes vulnerable to destructive group pressure, fights for acceptance from others, and is likely to feel that God hates him or her. Parents need to recognize the uniqueness of their children, listen to them, accept their friends, and by all

means, communicate acceptance in both success and failure.

Love. Psychiatrist William Glasser says that what we call mental illness occurs from the absence of two basic needs: to love and to be loved. A study in a large Oklahoma high school revealed that the ten most troubled students could not remember an expression of love from their parents, while the ten best students had *all* received that assurance within the past twenty-four hours!

Praise. The American Institute of Family Relations discovered that mothers criticize children ten times as much as they praise them! Persons seldom change because their faults are pointed out, but they may well become more beautiful people through sincere praise and encouragement.

Discipline. "A child with unlimited freedom gets frightened; he suspects he isn't loved" (Gross).

God. Happy is the child who is led early to the assurance that people are made by God and for God and find their ultimate security and purpose and rest in him.

Responses to seminars

Wherever we go, interest in efforts made on behalf of marriage and the family is high and we see some gratifying responses.

A middle-aged couple with grown children is attending every session of the seminar with their tape recorder. The tapes go to their college daughter in Tokyo, and dialogue follows by phone or letter. This couple said, "If only we could have had this experience twenty years ago!" They are also drawing close to the church.

After we spoke on child training in a parents' education series at a town hall, people bought twenty Christian books on the subject and one woman started coming to church.

A Christian couple's marriage was in trouble partly because the husband was bound to his mother and older sister. When the break was finally made and his own family and faith became central, everything changed—his family life, his service to the church, and even his relationship with his mother and sister!

A wife was discouraged about the discipline of her three small children. Now after receiving new insights on discipline, she testifies happily of a new kind of relationship with her children. The atmosphere is better, and she feels respected as a mother.

A young single brother in the church soundly resisted the idea of leaving his parents' home. Now as he approaches marriage to a fine Christian woman, his interest in a good marriage has become more than an academic matter. They are coming to us now for some pre-marriage counsel.

A couple in their late fifties, married thirty-four years, had been matched by arrangement and not their own choice. The wife attended a seminar series from the start and finally got her husband there by the end of the third (out of six) session. Now they are much involved, both listening and sharing their marriage with the group. Though many good matches result from the wise, objective judgment of a third party, this couple had severe doubts along the way as to whether they were properly matched and now feel they missed something beautiful by not having the privilege of courtship and personal choice. As a group, we agreed that the complementary process after marriage is of crucial importance, regardless of how the match was originally made. This couple, now enjoying a kind of renewal in their relationship, wish they could have heard this view of marriage a long time ago. They are also developing a relationship with the church.

These are the kinds of happenings which currently inspire our continuing efforts. Aside from this general congregational seminar, we are eager to work more with individual couples in the future.

Finally, it is a great satisfaction to us to see that Japanese pastor couples are becoming the models and counselors and teachers for their own people. Unless this happens, our work can hardly be considered ultimately successful.

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Reflecting on Thirty Years in Japan

AN OUTLINE BY RALPH BUCKWALTER

Editor's note: *After Ralph and Genevieve Buckwalter returned to the USA in May 1979 for Ralph to receive treatment for melanoma, I wrote to him suggesting that he "engage in some reflection and writing in an effort to sum up some of your chief learnings out of these past thirty years of missionary work in Japan." He replied that he was interested in the assignment.*

During the following six months of illness, despite gradually declining strength, Ralph kept in touch with many friends through correspondence. He also began making notes for an article on his years of missionary service.

Our thanks go to John M. Bender, seminary student and free-lance writer, for preparing this collection of Ralph's notes and excerpts for publication in ***Mission Focus.***

This "reflecting" piece is not the article Ralph Buckwalter intended to have published. The substance of this article formed Ralph's outline, written in longhand on four pages of typing paper, for an essay reflecting the successes and failures of thirty years of missionary service in Japan.

Ralph's wife, Genny, found the notes some weeks after his death, January 10, 1981, when sorting through personal papers.

"I'm really sorry that we didn't get them [Ralph's notes] into manuscript form, but perhaps you can put them together to make some use of them," Genny wrote to Mennonite Board of Missions overseas missions administrator Wilbert R. Shenk in Elkhart, Indiana.

The notes reflect part of the sum of Ralph's life, that which has now been achieved in the service of Christ. Despite the course which the illness and treatment took, Ralph knew himself sustained in God's care. His last words in the outline were, "All praise to Him who is our Lord and coming King, in whose name we are called, sent and upheld."

One mark of a good servant is that not everything that is intended may get done. However, neither privation, nor hardship, nor illness can stop the Master's work from being done.

Today, Genny is back in Furano on Hokkaido, serving as a co-worker with the Christian community there. "When they want help I am glad to serve. At present I am taking my turn leading the weekly women's Bible study, and I will be responsible for one Sunday morning service per month," she said in a mid-1981 prayer letter.

Ralph's last article outline, with minor editorial changes for clarity and integration, follows. Excerpts from a previous work are inserted in italics for underlining of Ralph's ideas. The excerpted material is taken from Ralph's chapter, "Rejoicing in Expectant Hope," in *Being God's Missionary Community: Reflections on Mennonite Missions 1945-75.* (Elkhart, Indiana: Mennonite Board of Missions, 1975.)

Begin article

Our conviction at the start of our years in Japan is summed up in the words of a hymn which I typed on a piece of paper and taped to my file cabinet. It was there by my desk for most of these years. The second verse of "O God, Thou Faithful God," now #352 in *The Mennonite Hymnal* (Herald Press, Scottdale, Pennsylvania):

"And grant me, Lord, to do,
With ready heart and willing,
Whate'er Thou shalt command,
My calling here fulfilling;
And do it when I ought,
With zeal and joyfulness;
And bless the work I've wrought,
For Thou must give success."

Along with this conviction, Jesus' words to his disciples recorded in Luke formed my spirit and often came to mind at times when reflecting on God's ways of wonder-working sometimes through us, sometimes in spite of us, "And when you have done all these things that I have commanded you [could we ever say we had?] count yourselves unworthy servants" (17:10).

December 17, 1956: *God is with us! Immanuel! Hallelujah! We confess our utter unworthiness of the joys and blessings and burdens God has given us during these few years. We knew God would bless the church during our year of furlough. He did! New believers were added. The members grew through much testing of faith. One brother voiced the common testimony when he said, "God has permitted us to pass through deep waters in order that we might learn to depend only on His unfailing grace."*

What have we learned?

We have learned

- to keep on saying, "It seemed good to us and the Holy Spirit."
- to be more vulnerable, with courage to be weak, seeing ourselves as Christ's treasure in earthen vessels and not on a pedestal.
- to concentrate on essential relationships.
- to let program develop from our life together.
- to see growth as God's gift, as dependent on our abiding in the vine.
- to depend more on insights, promptings of the Spirit, less on personal plans, scheduled programs, projects.
- to recognize that fellow Christian missionary co-workers may have needs and feelings which do not fit into my sense of priorities—to let not this hinder fellowship.
- to accept and affirm what is good, to give time for growth for self and others and for the Holy Spirit to bring new understanding. There were many times that I grieved the Holy Spirit, I know, through **neglect,** through omission as well as commission. Sometimes someone in need or a special need in the church would cause me to cry to God for forgiveness and to seek anew to walk in the Spirit and just make no provision for the flesh. Sometimes a fresh reading of the Word, or reading of a stimulating author or the alive witness of a humble Christian or fellow laborer would point to the central need in my own life—to keep in tune with Jesus.
- to speak truth in love, praying, waiting, expecting to be filled with Jesus' love and then to speak, to confront. Necessity of honesty, openness.
- to not pass on gossip. Recognize how gossip and slander can easily pose underneath guise of "concern" and "caring"—

these think only what is true, good report, kind, right.

- to observe that interchurch (denominational) fellowship is fostered as each church group experiences growth. When home base is weak and suffering it is more difficult. Often Christian fellowship suffers the same in congregational life. When one is being tempted and suffering, the tendency is to stay away from fellowship just when it is most needed. Awareness that this pattern can be changed as we walk together in the light, confessing sins, bearing one another's burdens, sharing openly, and not hiding behind masks.
- to keep a gentle tension between obedience to Jesus' call and command to take up cross and follow and respond to Jesus' invitation to come with him and rest. Problem of fatigue and overwork and loss of discipline in devotional life, church work, and family. Times in early years Genny felt very lonely though surrounded by helping friends and occupied with caring for our children. Our mission to communicate the gospel was first priority, and that meant schedule of meetings and preparation and meeting needs of people first. Family second. Both need nurture.

Other learnings

- learning the *value of a work shared* as compared to a task done alone, sacrifice efficiency for participation and joy to be working together.
- learning to be more relaxed, trusting, expectant of Holy Spirit work to bring conviction of sin and lead to repentance, to prepare for making personal commitment to Christ and request baptism.
- learning to be thankful in everything, the joy of praise living. The value of writing in a journal. Seven years carrying on conversation with the Lord, with myself, reflections. To trust and not be afraid in the storms. He is with us in our sorrows and suffering. In the loss of our infant born prematurely in Kushiro. Pastor Ito of the Presbyterian Church, our first coworkers, and Takio Tanase stood by us. Placing the perfectly formed tiny body in the small wooden box, going out to the crematorium. Repeated with our second baby some years later.
- motivation
- objectives
- rewards of serving
- recreation
- study—self-discipline
- language and culture
- assignments—coming to Japan in the first place. Prepared as best we knew:

—Christian home dedicated to "mission"
—church dedicated to "mission"
—church school dedicated to "mission"
—C.P.S. experience—service for peace. Broad training, theological and practical in church assignment, but knowing little of Japan. Transplant of church we knew. Expectations and interests of Japanese. Christ against culture and Christ through culture. Japanese experience authentic. How can we keep out of way?

January 1953: Our objective, we agreed, is "to preach the Gospel, teach the Word, witness to the transforming power of Christ through life and service, win men and women to Christ and establish them into churches with roots in the 'soil' and dependent only on Christ."

Missionary era. We and they era, Japanese leadership, missionaries holding back. Church era, partnership, serving in the church. The church actively seeking to discern with missionaries' gifts and roles.

1975: Our conviction through all these years continues to be that the missionary presence must be characterized by personal warmth of relationship to Christ and others, joy in sharing the good news, a lifestyle of committed discipleship, a posture of flexibility in working relationships, and a willingness to be mobile for the sake of church growth.... The Holy Spirit has been teaching us to always say "ours" and "us," not "theirs" and "they." It is the Lord's work and together we shall overcome. Hallelujah!

Quote from Bosch about being where God wants me to be. [The intended quote may have been the following, from David J. Bosch. *A Spirituality of the Road.* Scottdale, Pennsylvania: Herald Press 1979.] *It is as true of the modern missionary, as it has always been of all the generations of missionaries since Paul, that we will not be able to cope with frustrations, disappointments, disillusionment, and shock unless we know that we belong where we are, and are able to draw courage from that knowledge. In Troas Paul had a vision of a Macedonian appealing to him and saying, "Come across to Macedonia and help us" (Acts 16:10). Yet upon arrival in Philippi, no county orchestra or reception committee greeted him, rather a whip, and a cell in the local prison. Yet he persevered, with joy, for he knew: "This is where I belong!"*

In this awareness and conviction source of strength. Not always perfect match of gifts and place or assignments, but open door for His strength to be made perfect in weakness and in process of God's leading new doors open and we look back and say God was really with us and He provided in ways beyond our expectations. It was for our good. Truly this was His goal to form Christ in us in the church: Romans 8:28-29.

End of Article

Share experience in 1979 of God's promise to work for good through this illness and this time of "extended tarrying" (Foster). [Richard J. Foster in *Celebration of Discipline.* San Francisco: Harper & Row. 1978, p. 61, says, "God desires for all of us various 'tarrying' places where He can teach us in special ways." He addresses the classical spiritual disciplines which nurture a deeper inner life and joy: meditation, prayer, fasting, study, simplicity, solitude, submission, guidance, and celebration.]

Quote Martin Niemoller in margin of my Bible at Philippians 1. Written there at least twenty-five years ago. Out of crucible of suffering of World War II,

"I used to be a bearer of the Gospel
Now that Gospel is bearing me."

This I feel also in a unique way in our own situation. In the fellowship of those who are together participating in Christ, partaking of his very nature we are being borne up, nurtured, sustained, strengthened. We'll never finish being bearers of the gospel by God's grace, till our earthly life is completed. And that gospel in the fellowship of Christ's covenant people shall continue bearing us up. All praise to him who is our Lord and coming King, in whose name we are called, sent, and upheld.

1975: The end objective of our mission is not this church in Hokkaido for itself, but this church for the world: *in the power of the Holy Spirit, for Jesus' sake to the glory of God.*

In review

Green Finger of God. By Maurice Sinclair. Exeter: The Paternoster Press, 1980, 121 pp., U.K. £2.60 (pb)

Reviewed by Albert Buckwalter

This book is a discussion of the meaning of development in the Third World from a Christian and specifically Anglican perspective. Sinclair's aim, stated in the introduction, is "to bring more Christian content" (p. 10) to the subject of development, based on "the central conviction that the church's role in development must be distinctively and explicitly Christian" (p. 10). He hopes the church may come to share his belief that development is logically and inherently necessary from a Christian and scriptural perspective.

The Anglican Church, through its missionary arm, the South American Missionary Society (SAMS), began its work among the Mataco Indians before the turn of this century and among the Toba Pilagá in the late 1920s. These Indians inhabit an area of northern Argentina which forms part of the Gran Chaco, a vast region shared by Bolivia, Argentina, and Paraguay and characterized by impenetrable forests, some grasslands, extensive swamps, and several course-changing, silt-laden rivers. Although the SAMS was primarily concerned with evangelization and church planting, from the beginning it was interested in the economic and social needs of the Indians. In the late 60s and early 70s it inaugurated a vastly expanded program of social outreach to prepare the Indians, as was believed advisable, to face the demands of living in juxtaposition with non-Indians who were invading the area to establish themselves as farmers and cattle ranchers. This is the development program on which *Green Finger of God* is based.

The title of the first chapter, "One Story Half Told," reflects Sinclair's recognition—which I commend—that the promising beginning which he reports is still only a part of the story. The book's ultimate value will certainly depend on the eventual success or failure of the experiment, and I must confess that I believe it cannot but fail. Some of the reasons for probable failure are suggested in this first chapter.

Funding for the project, from the World Council of Churches (WCC) and other agencies, began before a thorough discussion of the following questions asked by the WCC: "Was there adequate participation of local leaders in the planning of projects? Didn't the programme show signs of missionary domination? Wasn't it loaded with a heavy paternalism? Couldn't it be reformulated in more ecumenical terms?" (p. 14). Later a team of specialists evaluated and "fully approved" the program, but they "questioned the economic soundness of the agricultural projects" (p. 14f) and made corresponding recommendations. Unfortunately, Sinclair does not mention the reasons for their doubts.

In chapter two, "Does God Believe in Development?" the author sets forth the scriptural evidence for why he would answer that question with a strong affirmative reply. He states that "a reassertion of God's comprehensive sovereignty is a much needed corrective in all thinking on development" (p. 31). He points out that there must be a coordinated development in which the material, mental, aesthetic, and spiritual aspects are held together. Without God at the center of our theory and practice of development, we "will always lack a vital measure of coherence and integrity, and betray an underlying futility" (p. 31f).

In chapters three to seven Sinclair discusses progressively what he calls "a bare outline of a God-centered approach to development in the spheres of education, agriculture and industry, community life, medicine and politics" (p. 32).

In chapter eight, "A Sufficient Obedience," there is a discussion of what the church ought and ought not do in development as Christians try to live out obedience to the will of God.

The ninth and final chapter, "The Story Must Go On," reiterates the open-ended-ness of the whole discussion, since "seed beds for the following season's crops must be prepared" (p. 118). Sinclair refers to the fact that three other development projects were in process at the time of writing—two in Paraguay and one other in Argentina, all initiated by Protestant missions. It would have been instructive to include a Baptist mission's project in northern Argentina, as well as a third one in Paraguay. This latter project, headed by the Franciscans, had probably not yet been drastically reduced in scope at the time of publication of *Green Finger of God*. But the missioners have now almost totally abandoned what they had originally projected. The main reason I deduce for this change in the Franciscan program was the inadequate response of the Toba people to the project as originally planned for them.

I find Sinclair's treatment of development extremely heartening from a purely religious point of view, since I share the conviction that the basic purpose of life is a spiritual one, and that all else must necessarily revolve around that center where God is Lord; otherwise, life will suffer an underlying futility. However, I find that my own experience with the Indians of northern Argentina (thirty years with the Toba, including twenty with the Pilagá and fifteen with the Mocoví) has led me to some profoundly different conclusions regarding the viability of development as usually conceived.

(The Toba Indians to whom the missionaries of Mennonite Board of Missions, Elkhart, Indiana, are relating live in scattered communities throughout approximately the eastern half of Chaco and Formosa provinces of Argentina. Those Toba, or Toba Pilagá, referred to by Sinclair are in reality speakers of one of the dialects of the Pilagá language whose settlements are scattered in the western half of Formosa province.)

During the last twenty-seven of these thirty years I have deliberately endeavored to maintain the stance of full freedom for the Indians to control and direct their own religious life using patterns and expressions which they work out as they examine their own traditional values in the light of the Scriptures. As I consciously opened my heart and mind to the thinking of Indian Christians, it soon became apparent that they wanted me to serve as spiritual counselor and as the means to a fuller command of the Scriptures. In order to do this I sat long hours in the homes of church leaders, primarily listening to their discussions; but also responding to their questions and participating in the conversation in a give-and-take atmosphere. During these extended listening periods I began to see the vast abyss that exists between the culture and philosophy of the Indians and that of the surrounding non-Indians.

As I became aware of the Indians' interpretation of development, I came to sense the ambiguity, even futility, of the non-Indian people's goals, as they endeavor to help the Indian develop. It does not matter whether the goal of development is that the Indians learn to maintain themselves physically and spiritually intact vis-à-vis the non-Indians who have geographically hemmed them in, or that the Indians integrate with the dominant society. In general the Indians' psychological stance does not equip them to live successfully in this new competitive reality. Traditional ways assert themselves continuously to the complete undoing of any economic project visualized by non-Indians.

For instance, many hectares of excellent land have passed from Indian into non-Indian hands seemingly because the Indian did not want to or could not resist the pressure of knowing that another person wanted something he possessed. Indian tradition teaches that a person even anticipates such desires or needs and demonstrates profound humanity by sharing even before asked. Land never was traditionally an item to be bought, sold, traded, or even given away, but more than one good-hearted Indian has allowed the non-Indian to dispossess him of his land because he did not

relish the fight which hanging on to it would have entailed. Nor did he want to live under the unbearable pressure of knowing someone wanted what he had.

Another facet of Indian reality which seems to be in direct conflict with developers' plans is the whole complex of interpersonal relations as it relates to food. Traditionally the hunt was the basic way of obtaining food which was then automatically shared with the group. The next hunting excursion was predicated on the total consumption of the results of the previous excursion. This hand-to-mouth type of living has hardly been altered to this day. An individual may be earning a wage paid him at regular intervals by a non-Indian; but unless something intervenes from outside Indian circles to prevent it, his paycheck will quickly be shared with relatives as was the game from the hunt.

An Indian may attempt to farm, having received credit from some developer in order to get started. He may persevere long work hours which may result in his having a bumper crop. But unless the developer is on hand to oversee the arithmetic of settling accounts, the proceeds may be swallowed up in a short period through the traditional system of sharing the spoils. To scandalize the developer even more, the would-be farmer may announce that he is now quitting farming! "Someone else can occupy the field next year," he might say. He may even sell the equipment for which he has not yet paid!

It is no surprise when the developer becomes a sort of policeman who must be ever present, ever watching, anticipating every possible Indian countermove in order to make sure that proper procedures are followed. The development which is being visualized in *Green Finger of God* seems to be impossible without constant supervision and actual management by non-Indians. This being the case, dare we call it development?

Entrusting management of capital to Indian hands, a necessary feature of development as it is now envisioned, can have catastrophic results within Indian society. Natural human inter-family rivalries are often exacerbated to the breaking point where families can hardly tolerate each other's presence, even in the church, until the offending outside capital is removed. This is especially likely to happen when a mission is obliged to select which Indians will be favored with their development plan.

It appears to me that the large majority of the Chaco Indians prefer to work for non-Indian employers as day laborers, since living from hunting is now not an option in most areas, nor does farming seem to interest them. Those few who **are** farming invariably need a sympathetic non-Indian as their seasonal source of credit, since even the most acculturated cannot manage capital successfully.

Wouldn't it be preferable, then, to accept seriously the inevitability of this type of development, rather than pouring millions into well-thought-out, yet ill-conceived, projects? These projects are often posited on unproven assumptions and are doomed to disappoint and disillusion the planners and the planned-for alike. They may destroy even the possibility of healthy interpersonal relationships in the future.

When a development program fails, the situation is often measurably worse than it was before the project began, because of the difficulties of cross-cultural communication. This is particularly true if the unfortunate developer happens to be a missionary or a pastor who is openly committed to planting and nurturing the church as his or her highest goal. Many Indians have told me that this or that developer is a liar! These damning accusations against developers come out of unsuccessful programs in which the Indians perceive the words and actions of non-Indians to be in conflict. If we truly believe we ought to be concerned above everything else with the kingdom of God, surely we will want to relate to the Indian Christians in such a way that our actions will not vitiate our words. We will not want to cause conflict between Indian individuals and groups.

I recommend this book to all missionaries and developers on the condition that Sinclair (or someone equally involved in the project discussed) write an adequate sequel analyzing in depth and with equal candor what follows these apparently promising initial years.

I join Sinclair as he shares his Christian faith with the Indians of the Argentine Chaco. But I feel I must part ways with him when he believes his Christian faith impels him to participate in the usual development projects designed for these people. My Christian faith, in contradistinction, impels me **not** to participate in such projects. I have observed the inevitable bitterness and alienation engendered within the Indian community and church from which even missionaries do not escape unscathed.

Albert Buckwalter has served in the Argentine Chaco with Mennonite Board of Missions, Elkhart, Indiana, since 1950.

Into All the World—A Biography of Max Warren. By Frederick William Dillistone. London: Hodder and Stoughton, 1980, 251 pp., £8.25

Reviewed by Wilbert R. Shenk

Upon learning the news of John R. Mott's death in 1955, Max Warren wrote in his diary, "It is not unfair to link him with St. Paul, Xavier and Carey as one of the few men who have caught the imagination of the Christian world from the point of view of the missionary enterprise." Warren himself was just such an influential leader in his own generation.

Max Warren (1904-77) was born to missionary parents and spent his early years in India. He followed his older brother to Cambridge, where Warren was the popular all-around student—athlete and scholar. He also identified with Anglican evangelicalism. But already at that stage of life he found himself unable to tolerate some of the narrowness of mind and spirit which marked evangelicalism as he experienced it. Throughout his life he identified with this part of the church both as loyalist and friendly critic—trying to broaden and deepen the intellectual base for what he considered a stuffy and sterile dogmatism, while applauding its commitment to evangelism and personal devotion.

One of Warren's heroes was Henry Venn, who had served as senior secretary of the Church Missionary Society for thirty-one years in the nineteenth century. Warren came to the same position exactly 100 years later and served the CMS twenty-one years. One of Warren's avocations was to read and index the vast Venn correspondence. He never found time to write the biography of Venn which had been brewing in his mind for many years. He settled rather for a collection of Venn writings which he selected and for which he wrote a long introduction (*To Apply the Gospel*, 1971). Warren's affinity for Venn was based on his admiration for Venn's commanding influence on the wider missionary movement and his keen insight into missionary problems.

Many who read Warren's autobiography, *Crowded Canvas* (Hodder and Stoughton, 1974), felt they learned more about his contemporaries than about Warren himself. Dillistone fully remedies this deficiency in this biography which exudes the vitality which was Max Warren. A series of words describes Warren and his contribution:

Self-discipline. Warren early formed the habit of daily Bible reading and intercession. He wrote extensively in his diary daily for over fifty years. He read widely in history and current affairs.

Balance. He was both a fine athlete and top-rank scholar; he combined warm personal piety with intellectual vigor; he made a missionary commitment at age sixteen but tested methods to ensure their consistency with missionary goals; he was both evangelical and ecumenical.

Presence. Warren was a man of commanding presence.

Prescience. He took the long view and correctly anticipated the direction the tides of history were moving.

Interpreter. One of Max Warren's great contributions was to interpret these changes intelligently and cogently to his generation through his writing and lecturing. Especially the *CMS Newsletter*, under his leadership, came to have an unequalled influence on the missionary world. He produced nearly one book per year throughout his tenure as CMS secretary.

Anglican. Warren was a devoted member of the Anglican communion. He preferred that the church remain an established church. But more than most missiologists, he brooded over the inherent tensions between the church and political power.

Missionary statesman. He was "totally committed to the missionary enterprise." Warren was a missionary leader without being an administrator.

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African Christian Spirituality. Edited by Aylward Shorter. Maryknoll, New York: Orbis Books, 1980, 160 pp., $4.95 (pb)

Reviewed by Levi Keidel

Aylward Shorter, a Roman Catholic priest with strong academic credentials and over twenty years of experience in East Africa, has assembled thirty-one essays and poems which reveal what African Christian writers have in mind for the development of their continent. The twenty African authors include presidents, statesmen, bishops, and theologians. Their common concern is that the positive factors of their traditional culture, which are also reinforced by the ethics of the Christian gospel, be built into the social fabric of developing Africa.

Here is a sampling of such cultural factors: The Bible and African culture make no separation between the secular and the sacred; true spirituality penetrates equally all levels of human experience. Traditional Africans have lived close to the soil, close to the seasons, and in harmony with the rhythms of the created universe. Jesus' command that we love our neighbor and minister to human need around us is reinforced by the way people lived and cared for one another in the traditional African extended family.

The authors insist that love is the only power capable of changing people into responsible social beings; it is the only force which binds people to God who created and who recreates the material universe upon which they depend for survival. Hence, the focus of development must be the human community; needs which exist in that community must be the primary factor which determines the behavior of individual members of the community. Each must live for the well-being of others.

The vision these writers share is aligned with neither East nor West. While they identify with the socialistic aspects of Marxism, they reject outright its atheism, its inhumanity, its denial of love as a necessary bond to human community. While they insist upon the importance of Western technology to develop their material resources and thereby to improve their standard of living, they decry the Western abuse of technology which they feel has led to rampant mindless consumerism and has promoted a mad competitiveness to accumulate material wealth. This has debilitated Western life of its spiritual dimension and has disrupted human community by introducing a class structure; some revel in affluence while others languish in poverty. Meanwhile those in power direct an unbroken flow of valuable natural resources into the maw of military weaponry to defend this way of life.

These authors propose an original and alternative ideology: what they believe to be a revolutionary Christian humanism which insists upon worshiping God as his responsible creatures, and upon improving the human social condition.

I am impressed with the perception and vision of these writers. Their idealism is stimulating. It is reassuring to know that there are Africans of opinion-forming stature whose thinking counterbalances that of power-hungry heads of state who exploit their positions to inflate their egos and to increase their personal wealth at a terrible cost to those they govern.

However, realizing such a vision for the social development of the African continent poses some formidable challenges. While these positive social aspects were a part of its traditional culture, they constitute only select threads from a total cultural fabric, and not the strongest threads at that. Many of its threads may be considered neutral to human development. Others militate against such development. Forces which most powerfully shaped traditional Bantu African society were witchcraft, which often enslaved people to poverty, and reverence for ancestral spirits, which resisted social change.

While certain positive ethical principles were scrupulously observed within the clan or tribe, outside it they were reversed. For example, stealing, lying, and abuse of human rights were unacceptable within the clan; however, outside the clan, they were readily exploited. I cannot agree with Kaunda when he lauds traditional culture for the honor it accorded the aged. Our eldest generation of Zairian church leaders praise Christianity for teaching that the aged are not to be discarded like tattered cloths, but are to be cared for and respected as human beings. This philosophy for African development gives rise to a key question: Can select threads—which have functioned effectively within the confines of tribal units—drawn from a traditional culture now be reinforced with a thin overlay of Christianity and serve as control wires to guide and direct the development of a continent?

Nevertheless, such voices are welcome. Why haven't we heard more of them? Are they only Catholic, or are opinion leaders of Protestant persuasion also pressing out such frontiers of thought? Wherever they are, they need every encouragement. Perhaps they can leave a better example for social development to their successors than they have found in the West.

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Book Brief

Two Ways to Look South: A Guide to Latin America. By R. Dwight Wilhelm. New York: Friendship Press, 1980, 64 pp., $2.25 (pb). The topical approach to the study of Latin America outlined by the author follows closely the content of *The Cry of My People* and *In Every Person Who Hopes*. The geographical approach suggested takes the form of an imaginary trip. The list of supplemental resource materials and the proposed learning activities make this book a useful study guide for individuals or groups who are serious about looking south.

Editorial

The articles which comprise this issue do not speak to a common theme. Yet several threads hold the whole together.

1. Crossing boundaries is at the heart of mission. *Webster's New Collegiate Dictionary* defines boundary crisply: "That which indicates or fixes a limit or extent; that which marks a bound, as a territory." We commit an error if we see crossing boundaries only in terms of going from one country to another. That, to be sure, remains an important part of missionary concern. But boundaries, in myriad forms, pervade the life of every human being. Boundaries are essential to human existence; boundaries also can become destructively demonic.

The typical congregation in Indiana appears to have as many problems with boundaries as the congregation in India set amid a society noted for its rigid class system. Each congregation, wherever it is situated in the world, needs to find the creative balance between the sustaining nurture of its members and winsomeness in its relations with those outside the household of faith.

Paul Hiebert deals with this question of cultural boundaries at another level: the contact between two cultures which is made possible by the ability of certain representatives of two dominant cultures to meet and communicate to a degree not possible by the majority of members of either of the two main cultures. He argues that this is the primary means by which the cultural boundary can be breached, enabling intercultural exchange.

Ralph Buckwalter was among those committed to crossing boundaries for the sake of the gospel. While he cared deeply and nurtured the community of faith, he never lost his conviction that he must also move out into the larger community to meet new people.

Whatever these boundaries be—cultural, religious, linguistic, or social—they do not change the fact that human beings have basic needs to belong, to be loved, to live with a sense of well-being, to be nurtured and sustained by family relationships. The good news about Jesus Christ compels the Christian to witness that through the cross reconciliation is possible. Cultural realities are not to be denied but transferred.

2. The quality of the life of the witness is crucial. Indeed, the integrity of the witness depends on the integrity of the life lived by the entire community of faith. Such a quality of life does not simply happen. It is the product of discipline both conscious and unconscious. Discipline must be applied on both the personal and group levels. In an age which puts a premium on the spontaneous—because of the supposed freedom which this implies—we need to learn the ancient truth that creativity demands discipline. Form and structure enable freedom.

Integrity in witness is based on several dimensions. It arises from personal discipline and commitment. It is undergirded by training. We do well to study the example of Jesus and the twelve disciples from the standpoint of the type and quality of training he gave them. Integrity in witness reflects a sense of call or vocation. One lives out who one is. This is more than a mere job. My calling defines who I am. The witness is other-directed, expressed in being accessible to other people. The vogue phrase of the 1960s, picked up from Dietrich Bonhoeffer, described Jesus as the "man for others." Jesus appeared on the stage of history as the suffering servant with all that this implies in terms of selflessness. Whenever an individual or community becomes preoccupied with programs and schemes which are self-serving, all integrity in witness is lost.

Such integrity is in contrast to the prevailing view of politicians and political parties in today's world. The cynicism which greets politicians stems directly from the fact that the average voter is tired of the political game—saying the right things to get elected, but acting in line with the demands of special-interest groups once in office. In the world no one has yet found an alternative to systems based on self-interest despite the pent-up frustration and pleas for justice and compassion. Jesus modeled a different way which witnesses to the power of divine love directing and controlling human actions.

3. Witness is always response to the other. A lesson we have been too slow in learning is that we must win the right to be heard. We must rid ourselves of the self-deception which allowed us to believe that we have served, even in the name of God, when we transferred certain technical information or skills. That is not to decry such aid, but it is to suggest that genuine inter-cultural communication demands far more than a quick dash of technical know-how. In a face-to-face culture people expect to meet the outsider in a variety of ways, often prescribed by ancient ritual, over a period of time, before any exchange can take place. We are continually reminded by first-hand experience how many years invested in friendship and ordinary living together are required to produce fruit in the kingdom of God.

In societies facing rapid cultural change which inevitably causes serious social dislocation, we need to learn what the points of hurting are. In cultures entering the twilight hour, as many feel the West is now doing, observable depression weighs down the spirits of many people. Rather than being a package which we ship from one place to another, the good news of God's love comes in the form of sensitive, caring individuals who allow that love to speak through them to people who know they need that love, but have not found it in a saving form.

—Wilbert R. Shenk

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MISSION FOCUS

Ministering in the Urban World

HUBERT L. BROWN

In strange and frustrating ways I am discovering that the urban world is God's gift to his church today. It is interesting to observe the varied ways the urban world confronts the church and forces it to state its mission in unmistakable terms.

Dealing with transitions

Our church, Calvary Mennonite in Inglewood, California, has had a long history of ministry in the Los Angeles area. During this history we have gone through a number of transitions. Two decades ago the church found itself in a rapidly changing community. Blacks and a few Hispanics were moving into the community. The church responded by recruiting experienced leaders who had dealt with an integrated community. While many older families of Mennonite ethnic heritage moved out, ineffectiveness resulting from the usual way of ministering during a transition did not occur. The interesting fact is that while the community changed completely during the next ten years, the church's approach to ministering changed as well to focus more on the newcomers rather than those in flux.

Caught in similar circumstances, other churches have reacted differently. Some have dissolved. Some have moved. Some have merged with other congregations. The crux of the issue lies in the fact that the church, on the whole, has tended to enjoy most growth when it has ministered in a community of one race (i.e., German, Swiss Mennonite), one educational level, and a common social and economic level. When that pattern breaks down, the church usually finds it difficult to reconcile racial, social, economic, and educational differences.

When the mission field moved in next door, Calvary under its new leader LeRoy Bechler did not become frightened; rather, it was challenged and sought to minister there. The church, situated in the middle of a block in inner-city Los Angeles, became a neighborhood friendly church with programs and activities for all. The main focus of outreach, however, was ministry to children and youth through Bible studies, youth chorus, and vacation Bible school.

Eleven years ago Calvary experienced another transition. It outgrew its inner-city facilities and was relocated in a new area—outside the inner city—in Inglewood. They secured a good property, a more-than-adequate building, and as a result promoted a vigorous program beginning with establishing of a Christian day school. With an enlarged organization and total energies being directed toward maintenance of a new school and upkeep of larger facilities, some neglect of confronting the community with the gospel took place.

A Here's Life campaign was perhaps the most concentrated effort to bring the good news to the community. Membership increased, and parents of schoolchildren began taking an interest in the church and became members. Essentially the church, relying on the day school for its outreach and the

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separate efforts of the pastor, eased back and diverted attention to self-ministry and survival.

The burnt-out syndrome is evident in the church, making ministry difficult. Living in the urban world itself makes ministry difficult. This is especially evident in the areas of cost-of-living and housing. Despite the difficulties, the lost urban world still confronts the church and forces it to state what its mission is. Any church which expects to minister to the urban world must come to grips with this fact.

After two years of interim leadership and standing still, the church hired long-term, full-time leadership. With new leadership has come new vision. We as a church are being reminded of our uniqueness. We are clear we do not want to follow the route of some churches which have laid aside the evangelistic and missionary ministry entirely, seeing the whole mission of the church as social and political action. While social and political action is part of meeting the whole need of the lost, it must never overshadow the fundamental concern for meeting spiritual needs. This is the unique function of our church. We realize that if we lay it aside, no other group will pick it up.

We are rediscovering that our ministry includes Christian education, the nurturing of children and adults, and the need to be part of caring groups. Our Christian education involvement is with our church-sponsored day school, Calvary Christian School. We have 260 students in grades kindergarten through seven. We hope to expand our facilities and our services. We offer to the community quality Christian education, biblically based and spiritually sound. As a result we touch the lives of many students, their parents, our staff, and the entire community. Our Christian education involvement includes a Bible institute we have introduced to provide Christ-centered instruction for the adult community.

Modeling people-centered ministry

Recently we instituted the small caring group concept into the church. The diagnosis had been that something serious was ailing our church. Our members were living stunted and frustrated lives, existing by going to church Sunday morning, saying prayers, and being respectable citizens. There was deep hunger for renewal, a hunger for authentic relationships within a caring, sharing community. One of the weaknesses of a Sunday morning Christianity is that we cannot get to know each other on an intimate level where deep trust and serious dialogue occur.

While the small group concept is not new for many churches, it is for us. In a mobile, middle-class, urban world among professional blacks seeking to climb the ladder of success, and single parents feeling lonely, alienated, and depersonalized, the small group concept began to take on meaning. It is a becoming way to recover some dimension of self-worth.

Our caring groups are small in number, meeting regularly for study of the Bible and of the Christian faith. We have conversational prayer, exchange experiences and insights, and share how we can best fulfill our calling as Christians to love and serve God and other people in the world.

How does the urban church become a community? The answer is simple: It becomes a community when, as persons, the members enter into dialogue with one another and assume responsibility for their common life. In this way, church members who no longer know each other find fellowship and experience the richness of what Bonhoeffer called "life together." We are finding that caring groups are helping to provide new answers to Christian growth, to institutional deadness, to depersonalization that is a part of society and the church. There is a releasing of a new power in the church's ministry and witness.

The call to mission, both individually and corporately, is basic to the life of the church and must be seriously examined and undertaken. As our small groups evolve we are recognizing that **we** are called to bring the healing power of the good news to those in despair, to bind up the wounds of those who hurt, to give sight to those who are blind, while setting free those who are held captive by whatever binds them.

Our church caring groups are beginning to help us see that the church in the urban world, and elsewhere, is in the business of reconciliation, of ministering to brokenness wherever it is found. That is what the mission is all about. It is a combination of outreach, service, and advocacy.

Ministry in the urban world is people-centered. The traditional approach to ministry in our church has been that the pastor performs the ministry and the people support his work. The discovery of caring groups is Calvary's greatest resource for ministry. The hope of the ministering church is in informed, inspired, committed members. The "people of God" is *Koinonia*, a caring community willing to pay the price of creating new caring communities.

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Leadership Development for Church Planting

HENRY J. SCHMIDT

In recent years a renewed interest in ecclesiology and church planting has grown among Mennonites. This can be attributed to numerous factors. One would be the social benefits derived from church membership: the sense of identity, community, and discernment by individuals in a "homeless society" (Berger 1967; 1973). The church in this sense is viewed as an important antidote for what Christopher Lasch has described as *The Culture of Narcissism*, a society in which individuals are completely preoccupied with agendas of self-interest (Lasch 1979; Bellah 1980).

A second factor which has brought renewed interest in the church is the burgeoning Church Growth Movement, with its emphasis on self-evaluation, expansion, and planning for growth (Arn and McGavran 1973; Wagner 1976). In addition, Church Growth leaders shifted the standard for evaluating the church's evangelistic impact from decision making to disciple making where persons are incorporated into local congregations.

Third, the rise of the super-church and electronic church has raised a whole series of questions regarding the meaning of evangelism, as well as the purpose, nature, and function of the church in society (Stobbe 1978; Curtis 1976; Roberts 1976).

Fourth, as Mennonites have become city dwellers for educational, vocational, social, and economic reasons, we have increasingly recognized the importance of the church both for spiritual survival and for mission in an urban culture. Historically, Mennonites have had their roots in the soil, and they have been reluctant to accept the city as a locus for mission. However, the decade of the 1980s has become an occasion for renewed vision of urban church planting.

A significant question in this latest church-planting thrust among Mennonites relates to the leadership roles and styles in the church. That churches need leaders and that proper character qualities are essential ingredients for effective leadership is clear from the Scriptures (Eph. 4:11-13; 1 Tim. 3:1-13; Tit. 1:5-9). However, how leadership styles, roles, and models affect the church's equipping and evangelistic ministry are more difficult questions to answer. In one sense the leadership question is a perennial one, because a constant tension between biblical and sociological styles of leadership exists in the church. Since the church is in the world and is influenced by the leadership models of the surrounding society, it must constantly test whether its leadership styles are congruent with the Bible.

The purpose of this article is to consider the selection and development of leaders for church planting. Section one deals with some basic biblical principles regarding the church and leadership development. Section two attempts to examine the practical implications of leadership development as they affect the sending churches, mission boards, church planters, seminary training, and new congregations.

Biblical principles for leadership development in church planting

Since leadership gifts have a considerable function in the worshiping, equipping, maturing, and evangelizing ministries of the church, it is essential to review biblical assumptions concerning the role of leadership in a church-planting strategy. This section is a brief summation of biblical principles, drawn from the in-depth research of other writers.

Church-planting strategy

According to Roger Greenway, Paul's strategy of evangelism can be outlined in three steps: the conversion of sinners—he emphasized the bedrock of personal repentance and conversion; the establishment of churches—believers were incorporated into Christian communities for personal and corporate growth and witness; and witnessing to Christ's lordship in society and the world—the gospel, as the leaven of the kingdom, entered society through the changed lives of converted people and the churches which they composed (Greenway 1978:79-87). Paul's strategy for mission was from converts to churches, from churches to the city as a whole, and from the city to the entire known world.

In reviewing Paul's strategy as a church planter in Acts, David Womack highlights these principles: Churches were established in strategic centers for maximum impact; team ministry (Paul and Barnabas, Paul and Silas, Silas and Timothy, Mark and Barnabas, Aquila and Priscilla) was used for mutual support and mobility; the development of congregations began with the formation of believer core groups, microcosms of the intended church; Paul used diverse and flexible evangelism strategies—mass, personal, dialogue, preaching, house-to-house, and literature evangelism—in sharing the gospel; and Paul developed and trained national leaders from within congregations so that they could be equippers in the body (Womack 1973:15-112).

From his study of Acts, Gene Getz lists seven unchanging directives for New Testament evangelism in the church: Every local body of believers must be responsible for its own community; corporate evangelism is basic to personal evangelism; presenting the gospel to the unsaved is to take place primarily in the world, not in the church; the primary target for evangelism should be adults, and consequently whole households; the church is responsible to identify those who feel especially called by God to carry good news in a special way out into the community, and beyond the immediate community—even to "the remotest part of the earth"; new believers should be integrated

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as soon as possible into the life of the local church; and the twentieth-century church must develop contemporary strategies and approaches to evangelism (Getz 1974:40-50).

While these principles are not exhaustive in addressing the questions of the nature of the church and church-planting strategy, they are strategic in our development of both leaders and new congregations.

Leadership development

While leadership techniques and methods may vary in the church, some biblical leadership principles are unchanging. Bruce Powers suggests that life-giving leadership is based on a commitment in three interdependent areas. With a commitment to **service** (Mt. 20:26), a leader does not exercise authority over others, but discovers and practices ways of serving those with whom he or she works. With a commitment to **mission** (Eph. 4:13), the church leader pursues the same task Jesus pursued—helping people become all they can become under God. This mission is both goal oriented (salvation) and process oriented (growth to maturity). With a commitment to **relationships** (1 Cor. 12), life-giving leadership cannot function in isolation. It is dependent upon close, personal relationships with God and fellow believers. Leaders must be a part of a loving, caring community, a supportive body of believers in which they develop and serve (Powers 1979:11-20).

John E. Toews notes in a biblical study that while the New Testament does not offer a single or fixed form of church leadership, some constants such as a universality of ministry (every member has gifts and there is great diversity of gifts (1 Cor. 12; Rom. 12; Eph. 4)) and a multiple ministry (ministries are listed in the plural: apostles, prophets, elders, pastor-teachers) are basic for every church (Toews 1980:5-6). He views five forms of leadership as normative for the church today: teaching, enabling, serving, shepherding, and family building. What is perhaps most significant, for this study, are Toews' comments concerning the authority, power, and legitimacy of leadership in the church. Toews concludes his study with four observations: the authority to lead in the church is primarily corporate rather than individual; the call to leadership is the call of Jesus legitimated by the church; the test of genuine authority to lead in the church is service to others; and the style of authoritative leadership is mutual subordination.

The question of leadership roles and models cannot be separated from the issue of our theology of the church. Leadership in the church is not the same as leadership in the nation, the city, or the corporation. Church leadership cannot be defined merely in terms of tradition, legal authority, or charisma because it is always related to the nature of the people being led. Leadership in the church must be linked to Christ's headship and to his will for his people. Lawrence Richards' distinction between headship as it expressed itself in a hierarchical leadership in the Old Testament, in contrast to servant leadership in the New Testament, is helpful (Richards 1980:16-26). Richards rejects both the command model (over-under concept of headship) and the sharing model (side by side, fifty-fifty), and advocates the servant model (**head** is a position under the other person, closely linked, yet seeking to support and lift) for both the family and the church.

Leadership development for planting new churches

The above-mentioned biblical principles have important implications for leadership development in church planting. The following suggestions are not the final words on the subject, but they raise questions which directly relate to leadership development.

Implications for sending churches and mission boards

The role of the corporate body in leadership development. The church has structure and organization and is basically a living organism. Each member is a vital part of Christ's body (1 Cor. 12:12-31). Ephesians 4:12-16 speaks of the growth of the organism and its members within the framework of organic relationships. All too often, organic relationships are stifled in the church by superimposed institutional, hierarchical structures which place people in roles so that they begin to rule from the top down. The church as a living organism is based upon close relationships, the recognition of diverse gifts, and an awareness that each member is an integral part of the whole. This means shared responsibility in church planting, evangelism, and nurture by all members. It also implies that the church, through prayer, fasting, and sensitivity to the Spirit and to one another, must become the womb where vision for evangelism is constantly born and where a multiplication mentality is nurtured. Individuals with discerned leadership gifts must be sent out from within the corporate body (Acts 13:1-3).

A major danger in present-day church planting is that it reflects an institutional model rather than an organic model. It resembles the strategy of expanding business chains such as McDonalds, Colonel Sanders, or Gottschalks. The plan is predictable: Research the area, check the potential for profit, find the right location, create visibility through advertising, hire a group of aggressive and highly motivated managers, and success is guaranteed. While I do not minimize the importance of demographic studies or of gifted leaders, authentic church planting is continually dependent upon divine dynamics and a different leadership style. It cannot be delegated to a board or a group of specialists. The corporate body must pay the price of being an organic body, of prayer and fasting, of time investment in people and relationships, of discernment of gifts and God's leading, of resisting its own tendency to become a self-perpetuating institution, and of relocating some of its members geographically to form the nucleus of new congregations. In Acts, new churches sprang up in relation to existing churches (Acts 13).

In our shift to urban church planting, Mennonites will need to avoid several pitfalls. One error is shifting too much responsibility to centralized boards and committees and thus away from corporate responsibility in the local church. Another is that by concentrating on urban, densely populated areas, we may distort the emphasis on the corporate responsibility of the network of churches; consequently, the older, established rural churches feel alienated in the process.

A problem of leadership models. Furthermore, the leadership modeling in sending churches needs to be challenged. Win Arn, of the American Institute of Church Growth, claims that non-growing churches generally do not produce church-growth leaders (Arn 1973). If this is true, then part of the problem is the wrong kind of modeling in terms of evangelistic vision and leadership style. Historically, Mennonite churches have moved away from the multiple-minister to a single-pastor ministry. In the earlier pattern of leadership, several members from the local church shared in a leadership team of elders, brothers, or leaders. The shared-leadership team recognized diversity of gifts, provided occasion for the corporate discerning of gifts, and advocated mutual subordination to one another and to the church.

However, with the shift to the one-pastor system, leadership became centralized in the pastor, and the active ministry also became limited to this person. Lawrence Richards notes that the church has really tended to adopt the classical model of leadership which concentrated authority in a pyramid structure (Richards 1980:167). The authority to lead in the classical

model is hierarchical rather than corporate.

Biblically, it is impossible to justify our present model of single-pastor hierarchical leadership (Hamm 1980:10; Toews 1980:3). If the mission of leaders is to equip saints for ministry, then professionalism, ranking, and hierarchical leadership styles must be challenged as a serious detriment to the discernment and preparation of new workers. If the greatest learning takes place through models and through shared experience in the community, there must be more room for leadership apprentices to exercise their gifts in the church.

The need for a broader vision and flexible strategy. When relationships with God and with people are a priority, the Spirit continually extends the vision of the body in evangelism. In our current focus on urban church planting, there must be a burden and vision for the total city. Urban church planting has tended to follow growth corridors and Mennonite demography. While this is commendable to a point, it has left great pockets of people (inner city, minorities, apartment dwellers, various ethnic groups) in the city untouched. With the rising popularity of suburban super-churches, we are in danger of concentrating on one segment of society at the expense of others.

Church leaders are always called to an enabling ministry; this implies that leaders should evaluate how best to make an impact on a city with the gospel (Mullenix and Cummins 1978:205-207). This may mean facilitating the development of new congregations by dispersing members to nucleus groups rather than consolidating membership in one large church. Members who become the nucleus of a new church should be affirmed, supported, and commissioned by the sending congregation rather than questioned, suspected, and isolated. We need to build vision among people to relocate in strategic centers for the sake of the gospel or to give leadership in the establishment of new congregations where they presently live.

Strategies of evangelization will need to be increasingly flexible in our pluralistic world. Our commitment must be to reach people where they are in different social groupings in society (cultural, racial, economic, vocational, language). Some churches have effectively reached into their communities through direct Bible studies. The setting is formal, and social relationships provide a context for discussing the Bible and Christian values. Among Canadian Mennonite Brethren, congregations have been multiplied by the initiative of mother churches or a group of churches purchasing land and facilities in newly developing areas. Some congregations have voluntarily divided their memberships. In the past three years, the Home Mission Board of the Pacific District Conference of the General Conference Mennonite Church has sent out teams of church planters to Tacoma, Washington, and Portland, Oregon. The plan is that these newly established congregations will become the base for an eventual network of churches in different parts of these cities.

Southern Baptists are currently working on a satellite approach in church planting, where one church meets in two different locations but is staffed by the same people (Wisdom 1980). The Nazarenes have launched a new church-planting thrust in Oregon by sending out teams which are closely linked to existing congregations (*Alert* 1980). Temple Baptist Church is an inner-city congregation which ministers to four different groups—English, Hispanic, Korean, and Chinese (Frenchak 1978:188-193). In Scottsdale, Arizona, Our Heritage Church recently felt led to return its buildings to the denomination and move into a multiple-house-church form (Richards 1980:357-367).

With inflation and dwindling world resources, the church may be open to consider a strategy of rental facilities or house meeting places as options to ownership of permanent structures. Methods will vary. My concern is that the discerning and equipping of leaders takes place in the context of the church where leadership models and structures are patterned on biblical principles.

Implications for church planters and seminary training

The priority of character qualities in leaders. Although it is not directly stated, we can assume that the spiritual qualifications demanded of elders, deacons, and bishops are equally applicable to needed leadership gifts of apostles, prophets, evangelists, pastor-teachers (and to every other member in the body; however, since leadership involves modeling, it is particularly important that those qualities be evident in leaders). The tests for leadership selection (Acts 6:1-6; 16:2)—as well as Paul's lists of qualifications for elders, deacons, and bishops—place high priority on character and moral qualities (1 Tim. 3:2-12; Tit. 1:5-9). Verbal gifts and social skills are important, but the greatest impact of the gospel message must come through a leader's disposition, character, personality, lifestyle, and world view.

From a study of the descriptions of church leaders, G. W. Peters suggests twelve qualities of an effective church planter: spiritual qualifications; a biblically oriented church perspective; a persuading and relevant message; maturity; an ability to identify with people; a multiplication mentality; a balanced perspective of faith and hard work; a practical honesty; an inventive mentality; a passion for evangelism; an ability to communicate; and a goal orientation (Peters 1972). The evidence of these qualities in a church planter is related to maturity and spiritual giftedness.

In leadership development we must guard against the assumption that church planters must always be super-gifted people. God builds his church through the giftedness of the total body. Leadership development for church planters must place high priority on character qualities expressed in a servant style, a multiplication mentality, and an equipping ministry. However, the gifts of a church planter who begins a work with a core group of eighty persons may vary considerably from the person who is a pioneer church planter with few core people. In this sense a team ministry has an advantage because of the benefit of diverse gifts, mutual encouragement, and shared leadership.

Training for leadership development. The context for the calling and development of church leaders must remain in the local body of believers. This biblical principle has serious implications for seminaries and curricula. In an insightful article, Ron Fischer asks, "Why don't we have more church-planting missionaries?" (Fischer 1978). His answer is that because they received their training in conventional seminaries, they were isolated from the experience of an actual church-planting setting. In leadership development, seminaries face the constant tension between content and experience. The following models are an attempt to bring balance in leadership development.

1. A fourfold curriculum core. A seminary curriculum should give church planters preparation in four areas: (a) personal growth—character development, spiritual growth, development of ministry skills, personal and family relational skills; (b) theological background—a biblical theology of Christ, salvation, humankind, the church, evangelism, and discipleship; (c) sociological analysis—skills in understanding social relationships, groups and structures, cultural values, and demographic data; and (d) apprentice training—actual exposure to an experienced church planter and personal involvement in the development of a new congregation. This might involve a summer internship or a longer period of time.

2. On-location training. We should shift the center of

leadership development from the seminary to several key urban centers where new churches have been established (Seattle, Portland, San Francisco, or Los Angeles, for example). Apprentices could take their course content under the tutelage of church-planting teams and by seminary extension courses while they were involved in the life of the church. This could also serve as means of saturation evangelism in a given city. People trained in these centers could become key leaders in the establishment of satellite congregations throughout the city.

3. Start new churches. Where seminaries remain strong centers for leadership development, resources should be harnessed for the establishment of several new churches in those cities each year. This should be done in cooperation with existing churches and could include seminary faculty and a number of students. It may be helpful to think in terms of team leadership in seminary teaching as well. With a three-year rotation plan, one teacher could be at the seminary while the other is on location in a mission setting. After three years they exchange assignments. This would bridge the gap between theory and practice. It would also place life-related models in the classroom.

4. Summer institutes. Another option in leadership development might include a four-week summer institute on a regional basis. The purpose would be to help prepare church planters and core lay persons who are involved in new congregations. Such a curriculum could include an emphasis on spiritual growth, home Bible studies, friendship evangelism, relational skills, and strategies for reaching urban people.

Tentmaking ministries and house churches. Among Mennonites, church planting has always been affected by economic considerations. Property and building costs in urban centers are exorbitant. Financing a full-time team of church planters is also no small undertaking for mission boards. My personal conviction is that tentmaking may be one answer to inflationary budgets (Wilson 1979). In addition to reducing costs initially, this model places church planters in contact with people and in the cultural milieu of the church being planted. For example, a church-planting team of twenty-seven persons (secretary, fork-lift operator, race-car driver, factory worker, teacher, grandmother) was recently dispatched to Rome for the purpose of establishing an autonomous church by 1984 (Christ's Mission 1980). This same strategy could be repeated in numerous cities. Such ministries may be more home-based than church-building centered. Tom Wolf's emphasis on Oikos Evangelism needs to be taken with greater seriousness in current urban church-planting strategy (Wolf 1978:12-13; Neighbour 1979: 153-176).

Leadership development in newly established congregations

When Paul left an area which had mature believers, he appointed elders in every church (Acts 14:23; Tit. 1:5). The plurality of church leadership can be established from the reference of elders, bishops, and deacons and from the interchangeable usage of these terms (Sanders 1967:29).

The eldership model in the local church. Many of our newly established churches are adopting an eldership model in local leadership development. Biblically, the eldership model always implies a pattern of multiple ministry (Acts 15:2, 6, 32; 20:17, 28; Tit. 1:5; Phil. 1:10). Church leadership is shared leadership, discerned and called by the local church. Ron Newfeld notes that Paul's pattern of appointing elders indicated that "in all instances there was a waiting period between the evangelization and the appointment of elders which allowed sufficient time for the acquiring of the necessary experience" (Newfeld 1974:23). Phil Hamm also observes that in Acts the discernment of elders was initiated by an outside person in younger congregations (Paul and Barnabas in Acts 14:23; Titus in Tit. 1:5). The choice of elders was preceded by prayer and fasting and with deep concern for spiritually fit members. The primary responsibility of church elders was to shepherd, teach, guard the flock from error, and meet spiritual needs (1 Pet. 5:2-3; Acts 20:28; Tit. 1:9). Ministry by multiplication of ministry was the primary focus. Don Pickerill's model of training leaders for shepherding groups of tens, fifties, and hundreds for Christian education and nurture is important (Pickerill 1978).

Congregational and leadership structures. "There is no normative pattern of church leadership in the New Testament, but the diversity of patterns does contain constants which remain significant for the church" (Davies 1962:219). One constant was that structures seemed to emerge out of a close relationship with God and with one another. Snyder writes, "The necessary functions of worship, community, leadership, nurture and witness were all provided for. The Book of Acts shows that all needs were recognized and cared for in the early church" (Snyder 1978:143). Acts 6 reinforces a biblical principle that structure must always be related to need. In church planting, superimposing structures upon a congregation prematurely will only stifle the growth of organic life. Although all three current leadership styles (Episcopalian, Presbyterian, and Congregational) attempt to be scriptural in their church polity, there is no clear biblical precedent for any one model.

Leadership: a key to a faithful church

Leadership development for church planting is crucial if the church is to be faithful in its mission. Without the discernment and ministry of spiritual leaders from within the body, the church becomes unstable, unfit, and ill-equipped for its task.

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Responses to Unbelief: Crusades and Missions

JOHN S. OYER

If we pit Crusades against missions, it is obvious which one Mennonites would prefer. To write about missions is much easier—and perhaps more edifying—than to write about the Crusades. But the latter are too central in the history of Western civilization and in the thought of most Westerners since at least the year 1000 for us easily to avoid. Indeed, a person may venture to suggest that Westerners still have the crusading attitude too firmly imbedded in their psyches to dispense with Crusades without at least a cursory examination. Dwight Eisenhower entitled his book about World War II *Crusade in Europe;* for him the war against Hitler was indeed a crusade. More recently, Americans' reactions against Ayatollah Khomeini certainly resemble those of a crusading mentality.

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Crusades

Capture of Jerusalem

In July 1099, almost four years after Pope Urban II had preached the First Crusade at Clermont in southern France, the Crusaders finally reached Jerusalem. They went overland through Asia Minor and down the eastern coast of the Mediterranean Sea, fighting many battles en route. They were electrified by the sight of the city; in their lively imaginations they easily exchanged the earthly Jerusalem for the heavenly one; they constantly expected miracles. They marched around the city seven successive days, singing and praying as they went, in

imitation of Joshua at Jericho (medieval people often found biblical models for their acts). But they marched in stifling midday heat, at the height of summer, encased always in armor. The Egyptian garrison on the walls and towers of the city were stupefied at such folly, and they refused to shoot at them (those Egyptians were more civilized than the Latin Westerners, or the Asiatic Turks who had recently pressed themselves into power). But the Crusaders derived intense inspiration from their marches and finally stormed the walls successfully.

Here is a description by an anonymous chronicler on the capture of Jerusalem:

But now that our men had possession of the walls and towers, wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are ordinarily chanted. What happened there? If I tell the truth, it will exceed your powers of belief. So let it suffice to say this much, at least, that in the Temple and the porch of Solomon, men rode in blood up to their knees and bridle reins. Indeed, it was a just and splendid judgment of God that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies. The city was filled with corpses and blood . . . .

Now that the city was taken, it was well worth all our previous labors and hardships to see the devotion of the pilgrims at the Holy Sepulchre. How they rejoiced and exulted and sang a new song to the Lord! For their hearts offered prayers of praise to God, victorious and triumphant, which cannot be told in words. A new day, new joy, new and perpetual gladness, the consummation of our labor and devotion, drew forth from all new words and new songs. This day, I say, will be famous in all future ages, for it turned our labors and sorrows into joy and exultation; this day, I say, marks the justification of all Christianity, the humiliation of paganism, and the renewal of our faith. "This is the day the Lord hath made, let us rejoice and be glad in it" (Krey 1958:261).

Subsequent crusades

Of the eight numbered Crusades from 1095 through 1270, only the first one succeeded through military means. In later years the Latins lost Jerusalem and other strongholds and consequently mounted fresh crusades. For our purposes only a few are worthy of comment.

The Fourth Crusade, 1202-04, was turned against the Greek Christian Empire through the military conquest of Byzantium (Constantinople). The Crusaders were exhilarated by their booty: money, precious metals, and jewels; but especially a rich treasury of Christian relics, the bones of countless known and anonymous martyrs which they used to sanctify their home churches.

The Sixth Crusade led by the Emperor Frederick II in 1228 was the only other Crusade successful in procuring Jerusalem for the West. But Frederick employed the nonmilitary means of diplomacy, and the papacy rewarded this emperor—whom it had earlier excommunicated—by excommunicating him again. Frederick was an intellectual whom other Europeans distrusted because he hobnobbed with both Greeks and Moslems in his palace in Sicily.

The most idealistic crusade was the Children's Crusade, 1212. Pope Innocent III had been urging a fresh crusade for some time but found a sluggish response among political leaders in Europe. Then in a wave of enormous enthusiasm, thousands of children of France led by a certain Stephen and thousands of children of Germany led by a Nicholas marched south to the Mediterranean Sea, expecting it to open for them as the Red Sea had opened for Moses. Slave merchants took 5,000 of them aboard their ships and sold them to Moslems. Eighteen years later one merchant reported, "In all these years I have not known one who is willing to lighten his lot as a slave by accepting the faith in Mohammed and denying Christ" (Bainton 1969:96). They never saw the Holy Land, but they kept the faith. Innocent remarked that "even the children put us to shame." The West still cherishes the tale of the Pied Piper of Hamlin and the hymn "Fairest Lord Jesus" from this ill-fated venture.

Why the Crusades?

A primary factor that gave rise to the Crusades was a fundamental lust for warfare, a bellicosity in a class of men whose basic reason for existence was warfare. From approximately the year 650 through approximately 1200, warfare—or at least jousting—was endemic to Western society. An early twelfth-century priest described his own society as composed of those who pray, fight, and work, in that order of importance. Nobles tended to elevate fighters above pray-ers, but otherwise everyone accepted that characterization of society. The nobles met annually, often in an assembly called the Fields of March (month, but also for Mars, god of war), to decide not whether to fight, but whom to fight in that particular season—in short, to open the fighting season. The church tried to reduce the carnage of feudal warfare through its Peace of God and Truce of God: the former exempted clergy, women, children, and peasants from the ravages of warfare; the latter tried to restrict warfare to certain days of the week. Both Peace and Truce of God achieved only minimal success.

Here is an account from the pen of an anonymous minstrel of the early twelfth century:

I love the gay Eastertide, which brings forth leaves and flowers; and I love the joyous songs of the birds, re-echoing through the copse. But also I love to see, amidst the meadows, tents and pavilions spread; and it gives me great joy to see, drawn up on the field, knights and horses in battle array; and it delights me when the scouts scatter people and herds in their path; and I love to see them followed by a great body of men-at-arms; and my heart is filled with gladness when I see strong castles besieged, and the stockades broken and overwhelmed, and the warriors on the bank, girt about by fosses, with a line of strong stakes, interlaced . . . Maces, swords, helms of different hues, shields that will be riven and shattered as soon as the fight begins; and many vassals struck down together; and the horses of the dead and the wounded roving at random. And when battle is joined, let all men of good lineage think of naught but the breaking of heads and arms; for it is better to die than to be vanquished and live. I tell you, I find no such savour in food, or in wine, or in sleep, as in hearing the shout "On! On!" from both sides, and the neighing of steeds that have lost their riders and the cries of "Help! Help!"; in seeing men great and small go down on the grass beyond the fosses; in seeing at last the dead, with the pennoned stumps of lances still in their sides (Bloch 1961:193).

Every civilization has its people who love warfare for its own sake; for twentieth-century America, George Patton comes quickly to my mind. But few are as candid about that predilection as this minstrel. He displays no picture of brave knights

rescuing damsels in distress in Walter Scott manner, but rather the raw, ugly side of human nature elevated to become the norm for human behavior. In preaching the First Crusade, Pope Urban II shrewdly captured that bellicosity for the church, calling on the assembled nobles and clerics not to fight each other—Christian brother against Christian brother—but to fight instead the infidel Turks.

Second, the Crusades demonstrate the expansionist mentality of the West, breaking out in the first major move outside of Europe. In all of the long sweep of human history, only the West in the nineteenth century finally succeeded in conquering the rest of the world.

Third and more immediate, the Crusaders had the promise of religious benefit. In particular, the church promised a full indulgence (the remission of all sins so that the soul passed immediately into heaven without the punishment of purgatory) to anyone who died in battle. The Christian warrior could gain heaven by fighting on earth; and if he killed others until he was completely covered with blood, was he not "red from the winepress of the Lord"? The assurance of an immediate transit to heaven in case of death lent a fearsome courage to their fighting and filled the Moslem warriors with awe.

Fourth, when medieval people asked whether infidels and pagans—rather than the real people of God, the Christians—have the authority to rule, they generally replied negatively. They quoted Psalm 24:1: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Christians therefore ought to seize the lands of infidels and pagans. Finally 200 years later Dante answered affirmatively the question of political authority in the hands of non-Christians. He pointed out that God had chosen a pagan empire, ancient Rome, for the birth of Christ, which ought to mean that God did indeed sanctify the rulership of pagans.

Finally, a new group of Moslem rulers in the Holy Land, the Turks, did hinder to a minor degree Latin Christians from going on pilgrimages to the Christian shrines.

Meaning of the Crusades for Christians

What should the Christian today say about the Crusades? Where was God in all that mess? What good could God possibly have wrung from such wretched human material?

A lesson to learn. The Crusades offer us an excellent illustration of how not to be Christian, how not to be the people of God. That is important. Obviously not all of the lessons we learn from history are positive. The Bible also does not hide or bury the sordid or the ugly in humanity, in itself one of the most convincing and persuasive elements about Scripture. Jacob is portrayed in all his rascality, cheating his prospective father-in-law and stealing his brother's inheritance; ultimately he was blessed by God. David, whose love for both sex and warfare carried him beyond the boundaries of Hebrew ethics, was also ultimately blessed by God. In the face of persistently sinful attitudes, sometimes the devout Jew or Christian must simply wait for God to act. That is what God was telling Habakkuk: "Write the vision, make it plain.... Though it tarry, wait for it" (Hab. 2:3, 4). Injustice will be replaced by justice, but slowly, in times and manners of God's own choosing. Of late we Mennonites have borrowed our Western civilization's own restlessness; we are impatient, and we want to act for God, quickly.

Judgment of God, or the curse that remains. The Moslems finally fought back and, some five centuries later, even worked their way into Europe itself. They frightened the Europeans and helped to overlay them with a basic pessimism and anxiety early in the sixteenth century. (Some of our Anabaptist ancestors found delight in the prospect of a Turkish-Moslem elimination of the "Christian" princes; they thought that the Turks might rule better, more humanely, than Christians did.) The animosity of Moslems towards Christians remains.

By the nineteenth century the West did conquer the rest of the world. The Crusades were the first stage or wave of that conquest. But the rest of the world's people view the West, and Christianity, as hopelessly militant, advancing by force of arms; this has been an enormous hindrance to Christian evangelism, a residual curse.

But the greatest curse of all is the marriage in the West of some ideal or other with warfare. In the eleventh century people tried to advance Christianity by force of arms. The attitude lingered, even when the ideal itself changed. At different times Western civilization might promote Christianity, nationalism, or Marxist or democratic truth—each by means of warfare. Woodrow Wilson wished to make the world safe for democracy by means of World War I. This attitude is the permanent curse on Western civilization. All civilizations in world history have used warfare to promote political ends, but few have used warfare to promote an ideal. We stand almost alone in this respect.

Some good from what seems to be hopelessly evil. Ultimately, step by step, Latin Christendom was forced to make its peace with the Moslems; sheer military failure compelled them to do so. Thereby Westerners broke their own cultural isolation. Europe got peaches and melons, damask (from Damascus) and muslin (from Moslems), but also algebra and certainly a superior medicine from the Moslems.

In the absence of men off on a Crusade, some women came forward as dynamic, able rulers. Adele of Blois, who packed her husband Stephen off on the First Crusade, ruled his ancestral lands much better than he had done. As the daughter of two able statespeople, William the Conqueror and Mathilda his wife, she came by her political skill naturally. Eleanor of Aquitaine ruled England better than did her son Richard-the-Lion-Heart, who always loved warfare more than ruling; he was a leader of the Third Crusade. Mercifully for England's sake his return was delayed many months by his capture and imprisonment in German territory. The twelfth century is notable for the rise of women, both as rulers and as fresh recipients of the most ideal forms of love.

The Crusades helped to bring about some fundamental changes in religious focus. Bernard of Clairvaux saw in the failure of the Second Crusade the judgment of God for the awesome pogroms which attended his, and others', preaching of it. Jews were robbed, driven from their ancestral homes, and even killed. Perhaps these events helped to turn Bernard towards a new view of Jesus—not as a righteous but implacable Judge who determines the eternal destiny of each human on Judgment Day, but as the giver of love, a love which by itself empowers humans to do good.

Francis of Assisi turned knighthood from blood and war toward the love of everyone and everything, even birds and animals. He was a knight errant who sought justice through love, not force.

The first century of the Crusades witnessed the growth of a profound mysticism, one which sought God outside the institutional church which promoted warfare against non-Christians. The mystics found God in inner quiet, through their own capacity to meditate rather than through the church's reliance on the sacraments as the singular means of God's grace. The world was evil, sin-ridden, and hostile, and this evil had invaded even the church. So the mystics turned their thoughts toward God and heaven and wrote some of the most beautiful hymns on heaven and the afterlife that Christianity has ever produced.

Late twentieth-century American Mennonites are too earthly-minded, too bound by the pragmatic and the material.

We could learn from Bernard and Francis and the Victorines, Hugh and Richard. They encountered the highest reality existing outside that which we apprehend with our senses; they longed for that divine reality with an intensity which puts us to shame.

Missions

In missions we discover another face of medieval Europe turned toward unbelievers, a face of compassion embodying a spirit that was sacrificial to the point of martyrdom itself. I want to focus primarily on tactic, after a brief laying of factual groundwork.

Historical scope of medieval missions

France, Spain, and Italy were Christianized during the second and third centuries, the period of the early church. But the Germanic peoples—those who lived in what is now Germany, Switzerland, the Netherlands, Scandinavia, and England—encountered Christianity through missioners primarily of the sixth through the eleventh centuries—the fartherest valleys of Norway and Sweden not until 1200 or 1250. This vigorous mission movement brought Christianity to the immediate lineal ancestors of probably seventy-five to ninety percent of present-day members of the Mennonite Church. To cite missioners by name is difficult, since many remain unknown to us: medieval chroniclers were not numerous or very knowledgeable, and they did not provide us with much information about even the most important of the missioners.

Medieval mission tactic

How did medieval Christians go about winning pagans, those worshipers of nature religions, to Christianity? More particularly, how could they adapt Christianity to pagan cultures? How could they become all things to all people in order to win some, as Paul wrote to the Corinthians? (1 Cor. 9:22).

Pagan gods equated with power. To all pagans the gods were essentially power, expressed through autonomous wills that humans found capricious but which needed to be appeased and propitiated if humans were to survive. Pagans discovered gods in the violent storm which destroyed crops and homes; in those few plants such as the oak tree, stout enough to resist destruction and live for centuries; and in the return of life from death every spring.

So missioners sought to demonstrate that the Christian God was more powerful than the entire pantheon of pagan deities. For example, Winfrid (d. 754) brazenly cut down the sacred oak of Geismar, the fetish of Thor. He notched it only once with an ax, and a mighty—therefore divine—wind blew it over and split it tidily into beams of a proper size to erect a Christian chapel. The Hessian pagans stood around, cursing into their beards, but ultimately they were struck dumb by the overwhelming power of this new God who could demolish their sacred oak with impunity, so the chronicler tells us (Willibald 1904:106). (Geismar is only a few miles distant from villages where the Gingerichs, Swartzendrubers, Roths, and Benders lived and intermarried with their Hessian neighbors in a later century; perhaps a few of their ancestors were at Geismar with Winfrid.)

To preach that the Christian God was more powerful than pagan deities meant that missioners could not deny the existence of those deities. They had to affirm their existence and also turn them gradually into malevolent spirits, into demons. Those missioners also turned some saints into protectors against demons: Michael, George, and in central Switzerland, Theodore (who by quirk of pronunciation changes became the place name, and ultimately family name, Yoder).

Christianizing pagan practices. If divinity was essentially power to the pagan mind, then missioners ought to build upon pagan awe for sacred places and properties and festivals. They used the site of a pagan temple to build a Christian one, often dedicating it to St. Michael the protector. Or they preserved some pagan temples intact, aspersing them with water to disperse the pagan deities. They strengthened Christianity's tendency to turn pagan holy days into Christian festivals: Christmas, Halloween, All Saints' Day. In 601 Pope Gregory I laid out the rudiments of this tactic in a letter which he sent to missioners in England, suggesting the precedent of God leading the Hebrews to do the same things after their initial conquest of Canaan (Bede 1962:86-87).

One finds shrewd, careful thought in the formulation and execution of missionary plans. For centuries the medieval church suffered some of the negative consequences of having pulled too much paganism into the church. But here the gospel began its slow, patient work among Germanic peoples, among whom many of our own ancestors were numbered. The stigma of **Christian** warfare dare not, in our minds, stain an entire age. If some feudal lords lusted for conquest through bloodshed, other people humbly tried to win unbelievers for the gospel by word and deed, and some of them gave their lives in that stupendous effort. God still could count faithful witnesses.

God and humanity: then and now

Christians are not necessarily, or even often, spiritual giants. They are essentially sinners who are grateful to God for forgiveness. In this sense the Christians of the Middle Ages stand tall. Probably no people in the history of the church tried more earnestly to be Christian, or were capable of more intense expressions of gratitude for forgiveness, than were the people of the Middle Ages.

Where then was God at work, even in the **early** Middle Ages, that most miserable of times in the history of the West? He was stooping to human weakness, the normal human condition, trying to reveal his love in fresh ways and to turn people away from their errors and toward the light. That is what he is always doing, and therein lies hope even for us. May we respond with joy and thanksgiving to his work among his people.

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In review

Caught in the Crossfire. By Levi Keidel. Scottdale: Herald Press, 1979, 229 pp., $5.85 ($6.90 in Canada) (pb)

Reviewed by Allen Harder

Early in 1964 a new wave of revolts rocked Zaire (then the Congo), a country already badly shaken by the upheaval of independence and civil war. The most vicious of the regional revolts terrorized Kwilu Province, the geographic center of the Zaire Mennonite Church. In *Caught in the Crossfire*, Levi Keidel recounts the impelling story of Zairian Mennonite Christians and their missionaries caught in the crossfire between an inept and unstable national government and an apparently successful peasants' revolt which promised to deliver the benefits which independence had failed to bring.

The story begins with the burning of a Mennonite mission station, the evacuation of the missionaries, and the dispersion of the Christians into the forests. The story ends with the gathering of the scattered church after the revolt has been crushed. In between, Keidel recounts the stories of three sincere Christians who were caught in the dilemma. The three chose to pursue different courses in response to their perceived responsibilities to their fellow believers and fellow clansmates.

Caught in the Crossfire purports to present the story behind the news headlines. Therefore the book has been classified primarily as history and missions, and only secondarily as fiction. The union between history and literature is less than a happy one. Even though Keidel accurately preserves the historical sense surrounding the real personalities and what they did, his treatment of the historical material is less than adequate. The only theme of historical or missiological importance is that of the church finding itself in an oppressive, revolutionary situation. Even this theme receives only shallow treatment from a moralistic perspective. Unfortunately, Keidel evaluates the church's faithfulness by its loyalty to the status quo. Perhaps this is why he plays down the pertinent theme of the mission church achieving autonomy and maturity in a time of revolution and isolation. One could have hoped for a more courageous attempt at dealing with these sensitive issues.

Keidel has the obvious dilemma of how to write the stories of living persons without divulging sensitive information. His choice of literary style and his method of fictionalizing history to protect the innocent do not lend themselves to doing justice to that history. It is disappointing that Keidel uses neither his advantage of having experienced the rebellion firsthand nor his journalistic talent to elevate the book beyond being just an interesting, inspirational story.

This book would appeal generally to evangelicals and specifically to youth. Keidel's gift as a storyteller makes for interesting reading. He is successful in sustaining suspense and in maintaining the dramatic potential of the story. His deft weaving of Bantu proverbs into the story gives us a charming insight into the African way of thinking. This reviewer believes, however, that we could expect more depth from one of our few authors who has the ability to translate so effectively the life of the Zairian church to North American Mennonites.

Allen Harder served with Mennonite Central Committee in Uganda, Zaire, and Tanzania.

African Fables That Teach About God and ***African Fables That Teach About God, Book II.*** By Eudene Keidel. Scottdale, Pennsylvania, and Kitchener, Ontario: Herald Press, 1978/1981, 94 pp./112 pp., $2.95 ($3.40 in Canada)/$3.25 ($3.75 in Canada) (pb)

Reviewed by Margaret Dyck

African Fables That Teach About God, first published by Herald Press in 1978, has already gone through several printings and has been translated into Norwegian, German, and Dutch.

The author, Eudene Keidel, mother of four and missionary to Zaire since 1951, has served in a variety of medical and teaching ministries. During those years she has read some of these fables in African literature, has listened to people relating them around their campfires, and has heard pastors use them from the pulpit to teach spiritual lessons. She herself has told them to children in many places.

In these stories is much to learn about African culture, wisdom to get out of predicaments, and methods of teaching not only the younger, but all ages and levels of peeple. Unforgettable are the practical lessons on greed, respect, equality, and cooperation. Read about the "little goat who couldn't see enough." One day the little jackal told the little goat that he had seen a "real big leopard." The goat was not satisfied with only hearing about him or seeing the tip of his tail; he wanted to see his eyes. Finally the jackal put the little goat in the path where the leopard would pass. When the hungry leopard saw the little goat, they looked "right into each other's eyes." Then the leopard ate him up. "If we insist on doing things which are not good for us, we'll get caught."

A mother of three school-agers said, "I like the stories because they are interesting and have a lesson to which the children can relate. My kids just love that book! My husband and I have used it a great deal with boys and girls and adult groups."

Eudene Keidel's *African Fables That Teach About God Book II* is similar to the first book except that one third of the fables are about people instead of animals. They also include a larger variety of subjects. The cover alone tells a tale.

These illustrated, fascinating fables will help parents, Sunday school and club teachers, and writers at home and overseas. *African Fables That Teach About God* deserve a prominent place in every church library as well as in each home.

Margaret Dyck is a missionary in literature work in Zaire.

Kind Doctor, Missionary Friend. By Gail Linam, illustrated by Ronald R. Hoster. Nashville: Broadman Press, 1981, 32 pp., $5.95

You May Wear Your Shoes in Church. By Laverne Hart, illustrated by Paul R. Bahrens. Nashville: Broadman Press, 1981, 32 pp., $5.95

Reviewed by Connie Loeppky

Kind Doctor, Missionary Friend describes a small family in rural India where Shiev has a sore leg and feels there is no cure for it because of the lack of money. His younger sister is not well due to malnutrition, but his father and mother are trying their best to keep the family fed and happy.

When there seems to be no hope left, along come smiling missionaries who promise cures, and all is well.

Information on the Indian family is quite adequate, and the book does give insight into the culture such as the Leadmans' role in the village, the struggle of the family, and hopelessness.

It is hard to appreciate the "American" missionary approach: *We* can help. That approach tends to characterize white American missionaries as magicians. More emphasis could have been placed on identification with the people.

You May Wear Your Shoes in Church describes an American missionary family in Japan. Father is a music teacher in the

churches; Mother teaches English classes.

The book deals with Laura, the oldest daughter. Her feelings and thoughts during various activities such as playtime, school, gifts from Grandma, and picnics are described. The story ends with the missionary family going home for furlough and briefly mentions a few cultural adjustments.

This is a good story for missionary families in foreign cultures. It describes what life is like in **some** missionary families. It is sad that we portray superiority and materialism in a child's book through references to such things as the kinds of homes in the story. Laura is happy to live where she does and not in homes like those of her three chosen friends.

The types of books (Cinderella, Three Bears) the mother uses to teach the English language to Japanese children show an insensitive attitude towards another culture.

The book describes fairly adequately the different changes and reactions a child goes through in coping with a foreign culture. It portrays tension and resulting frustration when parents do not allow a child to identify with peers. The description of the family working through adjustments in America is realistic and well done.

The book is well illustrated. It is a good book for children five to seven years of age in a similar situation.

Connie Loeppky is from Springstein, Manitoba.

McClure: The China Years. By Munroe Scott. Markham, Ontario: Penguin Books, Canada, Ltd., 1977, 406 pp., $3.95 (pb)

Reviewed by Jake Friesen

This fascinating account of the life of Dr. Robert McClure is intertwined with almost half a century of the history of China including the Boxer Rebellion, years of anarchy, a ten-year civil war, three revolutions, the Sino-Japanese War, World War II, and a final revolution.

In the fall of 1900 during a rising wave of Chinese nationalism, medical missionary Dr. William McClure sent his family home when his wife was pregnant. Robert McClure was born in Portland, Oregon, as a refugee from China, en route to his mother's home in Pennsylvania. Less than a year later his mother took him and his two sisters back to China to join their father, and for the next forty-seven years he remained in that country except for the time he spent in Canada for his medical education and brief furloughs.

This story is that of a man constantly on the move from one adventure to another. McClure was a man with an imagination and genius that enabled him to accomplish such diversified tasks as master motor mechanic, physician and surgeon, educator, diplomat, organizer, innovator, and truck driver, to name only a few. He was a breed apart—both dynamic and controversial, and about as Chinese as a Caucasian can be, as evidenced in the name by which he was best known, Lao Ming-yuan. During his China years the Japanese put a price on his head, the Chinese communists blacklisted him, and MacKenzie King, then prime minister of Canada, threatened to throw him in jail!

During his earlier years in China, McClure worked in a Presbyterian hospital under the Presbyterian Board of Canada which later became the United Church of Canada. Wisely, the United Church of Canada continued to support him without trying to control him. During the Sino-Japanese conflict he was placed in charge of the Red Cross which entailed a great deal of organization and travel, including trips abroad. During World War II he became part of the Friends Ambulance Unit known as the China Convoy. They were responsible for setting up field hospitals for wounded soldiers and civilians, and for bringing relief supplies into China over the Burma Road.

One of the qualities which distinguishes McClure from the medical establishment is his attitude toward "village quack doctors." Rather than fighting or denouncing them, he trained them to become better "quacks." They helped remedy tremendous health problems in the rural villages, and exist today under the name of "the barefoot doctors" in China.

Any Sino-phile and people interested in medical missions will find in this well-written book a good review of the history of China during the first half of the twentieth century. Alongside is the story of a man who met the challenges of those turbulent years with tremendous stamina, imagination, disregard for convention—yet with true faith and sensitivity.

Jake Friesen has a private medical practice in Reedley, California. He was a medical missionary in India from 1952-1972 with Mennonite Brethren Missions/Services.

Christ's Lordship and Religious Pluralism. Edited by Gerald H. Anderson and Thomas F. Stransky. Maryknoll: Orbis Books, 1981, 209 pp., $8.95 (pb)

Reviewed by Peter M. Hamm

Once again Anderson and Stransky find a compatible theme and jointly edit a missiological work. The title aptly describes this collection of papers resulting from a consultation on the same theme in October 1979, hosted by Union Theological Seminary in Richmond, Virginia. This cross section of responses from Roman Catholic, Orthodox, conservative evangelical, and ecumenical Protestant perspectives is itself an exercise in religious pluralism. It demonstrates the necessity of having differing Christian groups address the theme of Christ's lordship before they seek to discuss this theme with non-Christian groups, as an earlier consultation held at Washington and Lee University in 1976 demonstrated.

In his introduction, Donald G. Dawe, who hosted the consultation, succinctly reviews the response of the church through history to its most universal of Christian confessions, "Jesus Christ is Lord." He suggests the new urgency of this theme in our contemporary, religiously pluralistic world. Harvard New Testament Professor Krister Stendahl in his pithy and creative manner provides "Notes for Three Bible Studies" in which he limits the interpretation of Acts 4:12, "In No Other Name," to the source of the miraculous in the Book of Acts—in the language of religious experience, the caressing liturgical language of love. He also calls attention to the pitfalls of Christian universalism, leaving results of the Christian witness to God, not necessarily in planting a church.

In one essay, Stanley J. Samartha, representing both World Council of Churches and his native Indian background, addresses the theme by depicting the religious pluralism of today's world, affirming that religion is both *dharma* (law) and *dristi* (vision). Christ's lordship necessitates faith in his resurrection, his suffering and servanthood, and his coupling with the fatherhood of God. At the same time, Samartha limits the particularity of God's revelation in Jesus Christ by asserting that "there is no reason to claim that the religion developed in the desert around Mount Sinai is superior to the religion developed on the banks of the river Ganga." Evangelical Arthur Glasser sensitively, yet firmly, confronts Samartha on this compromise with Christ's claim to truth. Roman Catholic Professor Robert J. Schreiter responds more affirmatively to Samartha.

In another essay, former World Evangelical Fellowship General Secretary Waldron Scott upholds the Lausanne Covenant declaration on interreligious dialogue and affirms commitment to the Great Commission (albeit not in a strident triumphalist manner). Scott also endorses mission concern for justice and emphasizes the biblically informed theology of human sin. He takes a low view of people's religions as means of ultimate revelation, although he seeks for new models of relating to other faiths. In reply, Presbyterian Margrethe Brown proffers that the rejection of the lordship of Jesus by other faiths is possibly a rejection of a particular Western imperialistic style of understanding the lordship. Roman Catholic Thomas F. Stransky cautions against imperialistic attitudes that belie the biblical content of doctrine.

The Vatican representative for non-Christians, Pietro Rossano, presents a further essay from the Roman Catholic perspective and suggests that for the Christian, Christ is **the** religious truth, even as each religion represents a particular response of a given people to the enlightenment of God. Although the illumination given by the Word is the same, the responses vary, and grace and truth reach the hearts of men and women through various religions. Coeditor Gerald H. Anderson seeks clarification of the pope's encyclical which declares that "every person without exception . . . has been redeemed by Christ." What implications does this have for missions? Representing the African religious heritage, Kofe Appiah-Kubi laments the fact that healing has become devoid of its religious elements, rejecting the affirmation that Christianity alone holds the ultimate truth.

In yet another essay, Orlando E. Costas presents "A Radical Evangelical Contribution from Latin America." Representing the world of the oppressed and disenfranchised, he addresses the ills of social and cultural oppression, economic exploitation, and political domination from a radical evangelical perspective which derives its knowledge of Christ from the Scriptures, motivated by a personal encounter with him, and authenticated in a life of radical discipleship. Such understanding of lordship is rooted in the acceptance of the historicity of Jesus. Costas laments that Christ's lordship has been so universalized that it has lost all contact with concrete reality and Christ has become a puppet in the hands of vested interests. Costas depicts the **historical** name of Jesus as a criticism of all religions, not a relativizing of the name.

In her response, Roman Catholic Mary Carroll Smith questions Costas' limitation of lordship to a life aligned with the poor and oppressed and interprets Costas to endorse a hidden racism and sexism through his use of Christ's kingdom imagery. She avers that the word **lordship** conveys triumphalism. Presbyterian Donald G. Dawe challenges Costas' retreat into privatism by attempting to universalize the lordship of Christ from a particularistic, Latin American setting, that is, Marxist-based social theories.

Part VI contains a record of a panel on four "Models for Christian Discipleship Amid Religious Pluralism." Speaking for the African and Afro-American perspective, J. Deotis Roberts suggests that black America shares the human misery of most Third World peoples and hence is a vital force between America and peoples of the southern hemisphere, be it with reference to racism, search for liberation, or religious pluralism. Speaking on behalf of the Southern Baptists, William R. O'Brien proposes a model for discipleship in which missionaries have meaning only to a regional sending agency. Having crossed a cultural or linguistic line, the missionary becomes a servant of a local covenant community, not in a teaching posture, but in a learner-sharer-learner posture. Representing an Orthodox perspective, Demetrius J. Constantelos reviews the multiplicity of models (heresies or schisms) throughout Christian history to show that not only the world, but Christianity is pluralistic. The Orthodox have learned to coexist not only among Muslims and Marxists, but among other ecclesiastical forms. John B. Carmen provides an ecumenical, Protestant perspective, emphasizing the significance of the communal character of Christian discipleship, a dialogue which is simply a planned conversation in which different disciples play different roles.

Finally, in an attempt at summation, Wilfred Cantwell Smith recognizes in the consultation itself a pluralist multiplicity of forms of faith among Christians. He sees a fundamental problem in the subtle distinction between a formal (propositional) and substantial (existential discipleship) recognition of Christ as Lord. In his pursuit of truth, Smith, however, cannot side with an exclusive Christ, but he sees Christ everywhere.

The work edited by Anderson and Stransky does not simplify the problem of Christ's lordship and religious pluralism. In fact, it accentuates the multiplicity of approaches and demonstrates a failure of consensus within the broad spectrum of the Christian community. Nonetheless, the fact that such a consultation was conducted amicably among such divergent proponents is a milestone towards productive dialogue, first among Christians, and eventually between Christians and people of other faiths. The book warrants close scrutiny by all who think about and wrestle with such tantalizing themes.

Peter M. Hamm is Secretary for Africa/Asia/Europe, Mennonite Brethren Missions/Services, Winnipeg, Manitoba.

Spirituality of the Beatitudes: Matthew's Challenge for First World Christians. By Michael H. Crosby. Maryknoll: Orbis Books, 1981, 254 pp., $7.95 (pb)

Reviewed by John W. Miller

The spirituality Michael Crosby refers to is one that seeks to integrate religious experience and social concern. Crosby is a Capuchin whose spiritual biography spans the turbulent 60s and early 70s when he himself made the pilgrimage from social activism to charismatic renewal. Crosby laments the fact that these two poles are so often espoused in opposition to each other. This is certainly not true of Matthew's Gospel, which, according to Crosby was written to promote the unity of ethical obedience and charismatic experience.

Crosby seeks to tap the resources of Matthew's Gospel for our time by focusing on the Beatitudes. After a chapter on the relevance of Matthew's Gospel and another on the kingdom of God, there are eight more chapters, each devoted to one of the eight Beatitudes. Crosby's style is highly anecdotal. Exegetical observations on specific Beatitudes become the launching pad for a collage of reflections on Matthew's Jesus, contemporary issues, and personal experiences. This is not by accident. Matthew's Gospel itself, Crosby argues, mirrors a community in transition that is seeking to recover its authority by reflecting on its past. This "process hermeneutic" needs to be done over and over again.

By weaving present and past together as he does, however, there is a danger that neither side of the conversation (Matthew nor the present) will get its due. In any case, this is not a book to consult if the reader is looking for a careful exegetical study of either the Beatitudes or Matthew's Gospel. On the other hand, someone preaching on the Beatitudes might find Crosby's personalized reflections and observations just the stimulus needed to get thoughts going on the relevance of these texts for contemporary personal, religious, and social issues.

John W. Miller is Associate Professor of Religious Studies at Conrad Grebel College, Waterloo, Ontario.

Following Jesus. By Segundo Galilea. Maryknoll: Orbis Books, 1981, 122 pp., $4.95 (pb)

Reviewed by Daniel Zehr

Liberally footnoted with references from the Gospels, Galilea offers a profound array of Christological insights and gospel relevancy for social and political concerns. Grounded in conversion and discipleship, the follower of Jesus will maintain a proper balance between contemplation (prayer) and action, so as to keep political influence free from personally vested interest, maintaining a prophetic stance toward all political systems.

The Good Samaritan story and the parable of the Last Judgment portray the radical defining of neighbor as the one who commits him- or herself and resources to an alien in need and who recognizes Jesus in the "Little Ones." Commitment to poor brothers and sisters is one decisive criterion for salvation.

Violence is listed along with other un-Christ-like characteristics. The cross is seen not as accepting a beaten-down and despised state; rather, it represents complete fidelity to a cause full of hope.

Portraying Mary as a true, humble, and exemplary follower of Jesus, the final chapter, beginning with the Magnificat, should not detract the Protestant reader from reading the entire book. If ever a theology of liberation can be biblically justified, this book contributes heavily to that justification.

Daniel Zehr is Faith and Life Ministries Coordinator, serving with Mennonite Central Committee in Bolivia.

Christian World Mission: Today and Tomorrow. By J. Herbert Kane. Grand Rapids: Baker Book House, 1981, 240 pp., $9.95.

Reviewed by Gerald Loewen

Affirming God's purpose for the church and for the world, Dr. Kane challenges, "Surely the Christian mission is at the very center of that purpose and if we want to be identified with Him in its outworking, we had better understand and support missions at home and abroad."

The contemporary church is caught in the midst of struggles and tensions unparalleled in history. Yet, along with the problems come untold opportunities for service in the kingdom. When we look around us, we realize there is much to be done, but few are those who take up the challenge. In this superb account, Kane reminds us of the true sources of the missionary motivation and message: "The missionary movement began with God the Father himself. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found."

In Part II, Kane discusses the global dimensions of missions including the demographic, social, economic, and political. Of particular interest to readers, this section provides an excellent background to the remaining chapters of the book. I found this to be particularly helpful, as it summarizes information from all areas of the world.

In the second half of the book, appropriately named "Tomorrow," Kane looks forward to the crucial issues and continuing problems of the Christian world mission. In the midst of turmoil in the world, Kane maintains there must be an avoidance of current, extreme attitudes: "To see only the problems and give way to discouragement, or to see only the opportunities and do nothing to solve the problems."

This book is indeed a welcome addition to the scope of worldwide evangelization. Every Christian leader, pastor, missionary, student, and lay person will benefit from this book. Readers will not only become more knowledgeable, but will also be motivated toward doing their part in the great work to which God has called us all.

Gerald Loewen is Instructor in Christian Education, Missions at Steinbach (Manitoba) Bible College.

Building a Just Society: A Different Viewpoint. By Patrick Bascio. Maryknoll: Orbis Books, 1981, 154 pp., $5.95 (pb)

Reviewed by Joseph C. Shenk

Building a Just Society is the story of how Patrick Bascio, a Holy Ghost Father and native of Vermont, came to the realization that the church must abandon its alliance with capitalism. Since Constantine the church and state have been allied. From the Reformation developed an alliance between the church and capitalism. This alliance is now crumbling. Bascio sees the survival of the church and the Western democracies as contingent upon the church's return to its original apostolic alliance with socialism. Father Pat convincingly shows the bankruptcy of a faith which focuses on the symptoms of the world's problem while condemning any interest in the causes.

Bascio's conversion to socialism happened during the six years (1957-62) he worked in Tanzania as a young missionary priest. He draws further insight from his later experience as the ambassador to the United Nations for the island nation of Grenada. Presently he is priest of St. Mark's in Harlem.

Bascio finds in the encyclicals of Popes Pius XII and John XXIII bridges to socialism, while in the writings of Marx and the testimony of communist diplomats he finds bridges to Christian faith. The book is written for Catholics; Anabaptists should read it too.

Joseph C. Shenk is campus pastor at Eastern Mennonite College, Harrisonburg, Virginia. Earlier he served as a missionary in Tanzania and Kenya.

Towards a Church of the Poor. By Julio De Santa Ana. Maryknoll: Orbis Books, 1981, 210 pp., $8.95 (pb)

Reviewed by Hugo Zorrilla

This book is the work of an ecumenical group; it reflects the last of three works on the poor and the oppressed and the dynamic for the process of justice among these people.

The first of three parts, "The Church and the Plight of the Poor," includes in seven chapters the immorality of the accumulation of wealth, the reinforcement of poverty, and the destruction of human beings. It analyzes the struggle for justice and how the church has to make an option for the poor, a reconversion for life for the majority.

The three chapters of "The Challenge and Relevance of the Poor to the Church" are developed in the context of the challenge that the poor and the oppressed give to the church. Churches must be involved in the struggle for the most needy. They must include actions to satisfy the basic needs along with the struggle for an existence with dignity, based on the exercise of justice, participation, and liberty that is the realization of life.

"The Way Ahead: Proposals for Action," in five chapters, includes how the church of the poor works out a theology of the underdogs by way of preaching, evangelization, and liturgy. Social involvement is underlined, not as an appendix to the mission of the church, but as part

of evangelization, and through this, the very life of the church.

The book ends with a letter to the churches from the contributors as an invitation to humble service to the humblest of this world who struggle for their right to life.

Without a doubt, this work is a solid contribution to dialogue, and a virgorous challenge to the churches of the rich countries.

Hugo Zorrilla teaches New Testament at Seminario Biblico Latinoamericano, San Jose, Costa Rica.

Following Christ in a Consumer Society: The Spirituality of Cultural Resistance. By John F. Kavanaugh. Maryknoll: Orbis Books, 1981, 176 pp., $6.95 (pb)

Reviewed by Henry Rempel

The content of this book is divided into two parts: the commodity form and the personal form. Each form is portrayed as a religion, a functional god, an ultimate basis of values.

According to the author, the commodity-form section is intended primarily for those who take the Christian faith seriously. The personal-form section, in contrast, is intended for those who take social justice seriously. In this way he hopes to obtain a better balance: where living the true faith will be seen as doing justice; where doing justice will be seen as living faith. Such an outcome will be a life of resistance to the consumption and marketability values that are seen to be at the center of the commodity-form religion.

The author approaches the subject by drawing on the best from both Marx and Roman Catholicism. In each case he is selective. Throughout, the author does not document the sources of his ideas, nor does he show how his ideas relate to the larger body of existing literature. He merely recognizes the latter in the form of a good, annotated bibliography.

One thing Marx and Christianity share in common is a primary emphasis on relationships. This emphasis in Marx, applied at the systems level, provides the tools, the means of investigation, necessary for a critique of the commodity form. The agenda of such a critique is the realization of justice. Lacking an adequate basis for analysis, this emphasis tends to be missing in the church. The Christian emphasis, in contrast, is on the mutual commitment inherent in covenant relationships between God and persons and between persons. Such relationships provide persons with an identity and serve as a means to personal fulfillment. This emphasis, love, is missing in Marx. The power for a life of resistance against the commodity form is to be found in the interrelatedness of these two forces: love and justice.

The analysis made of the commodity form is penetrating, laying bare both its values as well as showing how these values serve to destroy the relationships necessary for the realization of the personal form. The analysis avoids the trap of merely equating the commodity form with the capitalist system. Where the latter is a prime example of the commodity form, it is not the only system that generates this form. Nor is the commodity form seen as the only form of idolatry. Similarly, Christianity is not seen to be the only means to the personal form.

The book concludes with an outline of what a concrete expression faith unified with justice might look like for a middle-class Roman Catholic mother of three. This outline is helpful. Discussions of Christian lifestyles which go beyond merely tinkering at the edges tend to point toward a revival of monasticism. With this practical illustration, Kavanaugh avoids that trap. The result is a book that provides a good starting point for change, indicating both why we need to change as well as what we need to change.

Henry Rempel is Visiting Associate Professor of Economics at University of Guelph, Ontario.

Mission-Church Dynamics. By W. Harold Fuller. Pasadena: William Carey Library, 1980, 314 pp., $8.95 (pb)

Reviewed by Robert L. Ramseyer

This is a study of the relationships between mission organizations and missionaries on the one hand, and the churches which they have helped to found on the other. Part One, the first three chapters, is an historical overview of the issues. Fuller has brought together a wealth of material in easily accessible form, making this a useful source book.

Part Three, the last section of the book, is a careful analysis of the experience of the Sudan Interior Mission in Nigeria with the churches which grew up as a result of its ministry there—churches which have come to be known as the Association of Evangelical Churches of West Africa (ECWA). The author, Deputy General Director of the SIM, brings rich experience to this analysis. The SIM-ECWA experience would seem to stand out in church history as a model of what God's Spirit can accomplish in a complex cross-cultural situation.

Fuller's study is weakest when he attempts to be prescriptive, a weakness derived from his failure to see the church as it exists in this world as something more than a human organization. He contrasts the mystical, essential, invisible church with the organized and visible church (p. 263) and is then able to dismiss the local congregation as a parachurch structure (p. 127). Thus both mission organization and local church stand equally as potential instruments for carrying out God's will in the world. One is no more important than the other (p. 127).

Fuller contrasts current movements within Christian mission as church-centric (the ecumenical movement and mainline denominations) versus mission-centric (the evangelicals). Contrasted in this way the church (congregation) is an essentially static, self-centered organization which needs a mission structure in order to carry on God's purposes in the world. The vision of the church (congregation) itself as a missionary people of God is never really considered. Although Fuller speaks frankly of the danger of "a mission-centric agency ending up with a church without a missionary vision" (p. 89), this view of the church permeates much of this book.

In spite of this serious weakness, Fuller has provided us with a genuinely helpful book that deserves wide circulation.

Robert L. Ramseyer serves in Hiroshima, Japan, with Commission on Overseas Mission of the General Conference Mennonite Church, Newton, Kansas.

Book Brief

William Carey—Shoemaker and Missionary. By Mary Drewery. London/Grand Rapids: Hodder and Stoughton/Zondervan, 1978/1979, 224 pp., £4.95/$7.95. This is a fresh and competent telling of the life story of William Carey, a figure both tragic and heroic, who continues to command a major role on the stage of missionary history. Drewery hides nothing of Carey's personal misfortunes—his first wife's emotional breakdown, his incorrigible sons—and achievements. Although she succeeds less well in taking measure of the man's missiological achievement, this is the first fresh biography of Carey in many years.—*Wilbert R. Shenk*

Editorial

In his recent best-seller, *The Third Wave*, futurist Alvin Toffler describes world history as occurring in waves. By his reckoning, three successive waves have imprinted human experience: the agricultural, the industrial, and now a "third wave," which he cannot fully define. Although millions in the world ostensibly still live in the agricultural stage, the industrial wave has made many incursions—even in the most remote villages of the world. The peasant may plant crops by time-honored methods, but in the evening the family entertains itself by a transitor radio and uses many household utensils made of ubiquitous plastic.

Overlapping this unresolved relationship between the first and second waves is the insistent arrival of the third wave. Toffler defines it in terms of new technological and social developments which will affect all our lives. No one can live in our world and not feel the contortions and confusions which rapid and radical change brings. This is **our** environment—the one in which we seek to witness to faith, hope, and love.

One of the most important harbingers of the third wave was the crisis set afoot by OPEC in 1973-74. Suddenly energy was an issue for everyone. New forms of energy will be sought as substitutes for nonrenewable energy sources.

Factories and offices are being transformed by the introduction of new technology based on the micro-chip which renders obsolete much of the paperwork on which we depend. Entire factories operate with a handful of people in charge of a robot "staff" which handles the production process from beginning to end. In a world which already has millions of people underemployed or unemployed, what can be a word of hope?

Especially critical is the inadequacy of present political systems to cope with this changed world. The tensions between federal, state, and local levels of government in various countries is one evidence of the datedness of present structures. Rather than addressing the common welfare of the people, these various levels of government compete for their own survival. Crisis on the political front is inevitable. In the face of these and other fundamental challenges to human existence, futurists expect a new spate of religions to arise.

The articles in this issue of **Mission Focus** lift up several concerns of importance to Christian mission staged in this shifting world scene. It is a law of life that organizations—as much as organisms—that do not adapt to their environment soon land on the dungheap of history. The church faces this challenge on many fronts. In Japan, for example, the church finds itself in a dilemma. Society is organized on the basis of a six-day workweek and long days at work. Only the highly motivated few are willing to give up their free hours on Sunday to participate in church. Yet most churches continue to make the Sunday morning meeting a centerpiece of church life. Although Christianity enjoys popular favor in Japan, according to various opinion polls, the church scarcely grows. Another call to adaptation is the increasingly high cost of owning and maintaining church buildings in metropolitan areas throughout the world. More and more urban congregations are searching for alternatives through the renting of public or commercial facilities or consciously choosing to exist as house churches to avoid the need for special meeting facilities.

The second concern highlighted in this **Mission Focus** is priority. Hubert Brown argues that the basic unit of the church must be caring groups focused on people and their needs. He speaks out of experience with his congregation. God's love is expressed in and through the community of faith. Our priority must be building up the body of Christ—in its many local cells—as the medium through which we witness. It is precisely because the church is to be a servant that we must constantly encourage reverent experimentation and adaptation in ministry. A part of the rejection of the church stems from the image of the church as tradition-bound and ingrown, an image hardly suggesting saving concern for other people.

Third, we need to keep under examination our motives in witness and service. John Oyer's historical study indicates this as a problem for earlier generations. It is not a distant problem, however. The crusading mentality does not die easily. In Kosuke Koyama's apt phrase what we need is the "crucified mind, not the crusading mind." The crusade is tied up with the quest for power and control over other people. The way of the servant-Messiah was to reveal God's love by self-giving sacrifice.—Wilbert R. Shenk

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How Does an Ethnic Church Do Home Missions? The Experience of the General Conference Mennonite Church

LOIS BARRETT

The General Conference Mennonite Church has been called an ethnic church. Not only is there a common core of faith, but for many people in the conference, friendship ties have built up over years of attending regional conferences of triennial General Conference sessions. Many people have a common socioeconomic background and common language, and many have a common ethnic background as well—mostly Dutch, German, or Swiss. In the centuries of isolation following persecution, Mennonites became an *ethnos*, a separate people.

However, by the mid-nineteenth century, those Mennonites who formed the new General Conference of Mennonites in North America had caught the missions spirit. One of the assumptions of the nineteenth-century mission movement in Protestantism was that missions should be aimed at all people regardless of nationality or ethnic background. For Mennonites to become involved in missions meant to open themselves to the possibility of changing their ethnic character. Because that change threatened the old ways of operating as *ethnos* and as church, the process of developing a comprehensive mission attitude in the conference was long and arduous.

Cautious first steps

One of the least threatening ways (least threatening to a uniform ethnicity) to do missions was to do foreign missions—overseas, so far away that the ethnic character of the conference in North America would likely remain unchanged. In North America other solid ethnic groups such as American Indians were so socially distant the missionary sending church was not forced to make radical changes in its ethnic makeup.

American Indian missions

Thus the first "foreign" mission of the General Conference Mennonite Church was with the Arapaho Indians in what is now the state of Oklahoma. When Samuel S. and Susanna Hirschler Haury went to Darlington, Indian Territory, in 1880 as the first Mennonite missionaries to the Arapaho and later the Cheyenne, the trip from Halstead, Kansas, was only 200 miles. Haurys and the other Mennonite missionaries who followed them to Indian Territory shared the general Protestant mission goals of both Christianizing and civilizing the Indians. S. S. Haury believed that Christianity and civilization (Western European civilization) went hand in hand. "Show me an Indian who has become a Christian, and I will show you an Indian radically civilized," he wrote. Unschooled in anthropology and modern missiology, these missionaries did what they believed was right: helping prepare Indians for assimilation into American culture and the American way of life and the American religion.

At the same time, Mennonite missionaries did have areas of sensitivity to the Indian way of life. Rodolphe Petter and his second wife, Bertha Kinsinger Petter, spent years among the Cheyenne in Oklahoma and Montana, studying the Cheyenne language, translating and printing an entire Cheyenne New Testament as well as Old Testament portions, and compiling a Cheyenne-English dictionary. Henry R. Voth invited Ghost Dance prophet Sitting Bull to speak to his Arapaho Sunday school in Oklahoma in 1890. Sitting Bull told Voth that the Bible way was the best way, but since he and the other older Indians could not read the Bible, they were worshiping the same God and Father as well as they knew how. When Voth moved to Oraibi, Arizona, in 1892 to begin work among the Hopi, his anthropological work, although controversial among both Hopi and the Board of Foreign Missions, showed his respect for Hopi language and customs.

But German-Russian Mennonites and Indian Mennonites

were not long separated from each other. When Indian Territory that had been the Cheyenne-Arapaho Reservation was opened to white settlement in 1889, many Kansas Mennonites became neighbors to the Cheyenne and Arapaho. For a time, some Mennonite pastors hoped for integrated churches in Oklahoma. First Mennonite Church in Geary, Oklahoma, for example, was chartered with both German and Indian members. But the Indian groups soon moved away from white settlement, and the "claim missions" became white congregations with no connection to the Board of Foreign Missions.

Indian missions in North America—like the other Indian mission across the ocean, begun in 1900—were supported enthusiastically by the General Conference Mennonite constituency. They offered little threat to the sense of Mennonite identity at home. Yet there was often a reluctance to include American Indian congregations within the General Conference. Rodolphe Petter spoke to the triennial sessions of 1920 on how the Indian congregations would be children for many years to come and were not ready for admission to the conference. No Indian church was a permanent member of the General Conference Mennonite Church until 1965.

City missions

Just as it was difficult to regard Indian converts as Mennonites, it was hard to regard the converts of the conference's city missions as real Mennonites. The conference's first city mission, begun in the Los Angeles slums in 1908, was often referred to in the pages of *The Mennonite* as a foreign mission at home. Indeed, North American cities in those years were experiencing a great influx of immigrants from abroad, especially from Southern and Eastern Europe.

Just as the Indian missionaries' early goal was assimilation of the Indians into American culture, so the early city missions sought not only religious conversion but the Americanization of their converts. Elmer Grubb, the first General Conference Mennonite missionary in Los Angeles, described one Sunday school picnic: "We had German, Russian, Italian, English, Mexican, and native-born—but all Americans. We are reminded of our duty as a nation to assimilate these various peoples and make them good citizens and of the duty of the church to bring Christ to them that they may have eternal life."

In spite of the efforts to integrate these people into American life, there were few attempts to integrate this mission or other city missions into the Mennonite family. Even Home Mission Board members had a hard time thinking of the members of the mission churches as Mennonites. In 1916 when Grubb wanted to hire Ina M. Feighner, the mission's first convert, as a replacement for missionary Susan Franz, board member H. P. Krehbiel objected. He said, "So long as we have persons of our own denomination who are offering themselves for this work, as we now have, we should not ignore them and give these positions to outsiders." Another board member, M. M. Horsch, retorted that Feighner was a Mennonite, "not by birth but by adoption." Feighner was hired.

Other city missions were soon started in Chicago, including a short-lived Jewish mission; Altoona, Pennsylvania; and Hutchinson, Kansas. The Central Conference of Mennonites (which later merged with the General Conference and its Middle District) began the 62nd Street Mission in Chicago and the Gospel Mission in Peoria, Illinois. Later the Central Conference took over the 26th Street Mission in Chicago from the Mennonite Church. Grace Church in Chicago started independently during this period and later came under the General Conference Home Mission Board. The Hutchinson and Los Angeles churches soon oriented themselves to scattering Mennonites and grew large, but they still had sizable proportions of non-Germanic members.

Most of the city missions, like the Indian missions, had few real ties to the church conference. Part of the reason was that a different theology was being preached in the city missions than in the churches back home. At First Mennonite Church in Chicago, missionary W. W. Miller, a leader in the Middle District and a pacifist himself, did not preach pacifism at all during World War I. By 1921 when the church organized, he was obliged to ask the president of the Home Mission Board to come to Chicago "to indoctrinate the people here in Mennonitism. Little has been said thus far with reference to doctrine, [I] did not think it necessary, but before organizing and taking members this must be done, so that all may know who come to us just where and how we stand."

A much higher proportion of home missionaries than pastors of established Mennonite churches had been trained in schools such as Moody Bible Institute in Chicago and the Bible Institute of Los Angeles, and the theologies imbibed there did not always match the theologies taught in the established Mennonite churches. Some home missionaries went to the Bible in-

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stitutes rather than to Mennonite colleges because the Bible institutes emphasized home missions more. But part of the reason for the Bible school influence was the refusal of Home Mission Board members like W. S. Gottschall to hire graduates of Mennonite schools—Bethel (North Newton, Kansas), Bluffton (Ohio), or the Witmarsum Seminary at Bluffton—because these students did not meet Gottschall's fundamentalist criteria, including a belief in premillenialism.

Ongoing challenges

Mutual acceptance

The result of mission without integration into the conference has been that many of these "foreign" missions in North America have had a hard time feeling Mennonite. One mission church pastor of the 1950s and 1960s told of encouraging his church members—most of whose parents had not been Mennonite—to attend the annual district conference sessions. "After three or four years, it was harder to get them to go," he said. "They told me, 'We do not feel welcome. If the others at the conference can't figure out our relations, they don't have anything to talk to us about.' " The congregation was a member of the district conference in name, but having a pastor of Mennonite background and official membership in the conference—or even acceptance of the conference statement of faith—was not enough to make the congregation feel a part of the conference. What the more-established Mennonite congregations took for granted—the familial and social ties of the conference—was absent for this congregation and many other "nonethnic" Mennonite congregations.

Members of many of the city missions established between 1908 and 1930 had little contact with the rest of the conference except through the pastor. Members of one congregation with few traditional Mennonites complained that "the larger Mennonite church was against us. They didn't care to be with us. They didn't care to find out what's going on here."

Sometimes the fault for isolation lay with the congregation. An observer of one such congregation reported in 1939,

> *The congregation seems quite ignorant regarding the work of the General Conference; in fact, there was even indication of lack of sympathy with the Home Mission Board, or perhaps even active antagonism. . . . The young people attend religious rallies of other denominations, but show no interest in Mennonite retreats. [The pastor] is said to be in favor of making this church interdenominational.*

Preserving values during Mennonite migration

The General Conference Mennonite Church had other home missions which were easier to integrate into the conference. The first home mission of the conference was the work of the *Reiseprediger,* or itinerant ministers, who traveled to areas where unaffiliated Mennonite churches existed, encouraging them to join the new General Conference and its efforts in education and mission. They also visited places where Mennonites had settled, encouraging them to organize a church. *Reiseprediger* followed the scattering Mennonites to rural areas across North America—to California citrus groves, to Saskatchewan prairie farms, to Alabama pine forests—to help isolated Mennonites establish churches.

But even this kind of mission—to one's relatives and brothers and sisters in the church—brought tensions. These scattering Mennonites did not fit the old definition of what it meant to be Mennonite. In the closed Mennonite rural communities it seemed easier to be a Mennonite; in that setting, one knew how to practice mutual aid and civic responsibility. Was it possible to do this away from the solid Mennonite settlement? Could Mennonite values be preserved in Waco, Texas, or Wichita, Kansas?

One response to the emigration from rural settlements was to try to stop it. In 1910 the Western District Conference set up a colonization committee "to prevent the dispersion of the members leaving the settlements by either inducing them to establish themselves in settlements which already exist or to gather in new settlements" of Mennonites. The committee promoted the Bordeaux tract in southeastern Wyoming as one such new settlement. The committee was dissolved by the conference in 1918, however, because it was feared that the committee was actually promoting emigration rather than directing it.

What happened if one of these churches in a new Mennonite settlement took in some members who were not Mennonite? C. Ramseier, organizing a Mennonite church in Swift, Alabama, in 1908, wrote to the Home Mission Board about his dilemma. In Swift three Mennonite families—eight members—had been meeting weekly for over two years. Now others from the community wanted to be baptized. Ramseier asked, "Do we baptize them as members in the Christian church or as members in the Mennonite brotherhood?"

Growing with others who hold Anabaptist beliefs

As General Conference Mennonites became more accustomed to the North American environment, particularly as they became more urban in the years following World War II, there was less tension in the conference about city dwellers who became Mennonites and Mennonites who became city dwellers. New congregations were established in Kansas City, Denver, Fort Wayne, Minneapolis, Seattle, and other cities. Many of the congregations began with a core of I-W workers or those who had just finished other alternative service to the military. To be sure, some of these city Mennonite churches had the same ethnic makeup as their sister churches in the rural areas. Others succeeded in drawing into their membership people of other ethnic backgrounds who were attracted by Mennonite faith and practice.

Together with the trend toward urbanization came interest in renewal of the Anabaptist vision. Peacemaking, the disciplined and discipling church, mutual aid, and following the Sermon on the Mount seemed an essential part of the gospel and attractive to people outside the Mennonite church. No longer were these beliefs the Mennonite distinctives which were discardable if they didn't please. Some congregations found it was possible to be true to one's Mennonite heritage and truly be in mission to people of other backgrounds.

Toward building a new ethnicity

The General Conference Mennonite Church is still largely an ethnic church. Home missions are proceeding through the development of multiethnic congregations and through the establishing of monoethnic churches, now primarily with Chinese and Spanish language groups.

If we learn from our history of home mission with those outside the predominant Mennonite ethnic groups, we can take steps to promote unity and a feeling of family within the conference—a new *ethnos.*

A spiritual and theological commonness between older churches and newer churches is necessary for building unity in the conference. One theology cannot be preached in Deer Creek, Oklahoma, and another in Oklahoma City. The new ethnicity—the new homogeneity in congregations and in the conference—is based on a common faith and life, not on blood relationships.

The Mennonite emphasis on community makes it doubly important that the bonds of friendship and sharing be built up not only at the congregational level, but at the conference level. Mennonites in Henderson, Nebraska, and Rosthern, Saskatchewan, may feel connected in part because they are related by blood. Those ties are not automatically there for new churches which have large proportions of nontraditonal Mennonites. Those social ties must be formed intentionally. At district or provincial conference sessions, new congregations need to feel included. Sister-church relationships can be built: Grace Church in Chicago and Grace Church in Pandora, Ohio, have had such a relationship involving visiting in each other's congregations. Mission committees can try to build relationships not only with the pastors of mission churches, but with other congregational members as well.

The history of home missions for an ethnic church is a history of risk-taking. The risk is that the old ethnicity, the old definition of who is a Mennonite, will be transformed into a new ethnicity. The task of those responsible for home missions is to help build that new ethnicity in ways that value both relationships and an uncompromising commitment to the whole gospel as enlightened through the Anabaptist vision.

Lois Barrett is a student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. This article is based on information gathered for a book on the history of General Conference Mennonite Church missions in North America to be published by Faith and Life Press in 1983. Lois served in Mennonite Voluntary Service and was part of a house church in Wichita, Kansas, which started in 1976. She was associate editor of The Mennonite *from 1971-1977.*

The North Carolina Mennonite Brethren—

There's Gold in Them Hills

DON RATZLAFF

The sun glistens like a diamond as it dances and weaves through the dense foliage of maples, oaks, poplars, and pines. Peeking over the crest of the surrounding Blue Ridge Mountains, it spotlights the flawless beauty of the creation wonderland of western North Carolina.

Off the main road and up a gravel trail, a small white country church sits unobtrusively, as if to offer rest to the traveler weary from navigating the narrow, winding roads that snake through the valley paradise. But the music and spirit that emanate from the modest wood structure jars the solace and serenity of the surrounding countryside. Inside, the spirit is moving, surging. Black hands clap in soulful rhythm; bodies sway naturally to the pulse of nearly roof-lifting singing. The calm of a creation dream is broken, yet glorified, by the celebrative urgency of believers in worship.

It is Sunday morning at the Laytown Mennonite Brethren Church.

Laytown is one of seven largely black churches that make up the North Carolina District of Mennonite Brethren Churches. Joined by Bushtown, Bush Hill, and West End in Lenoir, and by churches in Newland and Ferguson (Darby), the churches make up a conference small in membership (about 260) and geographically estranged from the mainstream of the Mennonite Brethren Church in the USA. Nevertheless, this cluster of devoted believers glistens brilliantly in the now culturally mosaic world of Mennonite Brethren—and of Mennonites in general.

Indeed, this piece of the Mennonite Brethren Church mosaic would jar the familiar presumptions of many of the Midwest and Pacific Coast brothers and sisters. Here, a visitor from the familiar Mennonite Brethren strongholds of Reedley, California; Mountain Lake, Minnesota; or Hillsboro, Kansas, might be the only white person in the pew. The hymnbooks bear the familiar *Mennonite Brethren Hymnal* embossment, but the songs are sung with uncommon energy. Promotional literature from Mennonite Brethren Missions/Services dots the foyer bulletin board, but the spontaneous testifying and shouts of "Praise the Lord" during the sing-song sermons of the tentmaker pastors speak of the rich spiritual heritage retained from the black church. The transition is total when the visitor sits down to a feast of Mennonite food *a la* North Carolina: greens, black-eyed peas, fried chicken, and a side helping of grits.

But lest anyone wonder, the churches of North Carolina take fierce pride in their God, in themselves, and in being members through-and-through of the Mennonite Brethren Church. Any estrangement that might exist between these churches and their brothers and sisters to the west is not the result of the unique aspects of their congregational life. It is the distance. Except for a small city church in Chicago, the North Carolina churches are the only Mennonite Brethren churches east of the Mississippi River.

"The first Negro Mennonite work"

Perhaps it was the distance that prompted the Krimmer Mennonite Brethren of Kansas and South Dakota to label their fledgling outreach in the Blue Ridge Mountains as foreign missions. More likely, admits J. A. Toews in his book, *A History of the Mennonite Brethren Church* (1975), "the concept of missions among the Krimmer Mennonite Brethren (as well as among most Mennonite groups in times past) has been determined not only by geographical distance, but also by color of skin." Nevertheless, when the Krimmer Mennonite Brethren opened their mission work in the poor, black mining community of Elk Park, North Carolina in 1886, they blazed a trail for all Mennonite groups. Historian H. S. Bender credits the KMB Conference with starting "the first Negro Mennonite work" (Bender 1957:244).

The North Carolina work had its beginning in the missionary vision of a woman named Emily Pruden. Pruden had established a number of schools for white and black mountaineers in the northwestern part of the state. Finding her schools understaffed, she sent out a call for Christian teachers to come teach among the mostly poor country people.

The Krimmer Mennonite Brethren heard the call and sent

Rev. and Mrs. Heinrich V. Wiebe to a school in Elk Park. Since North Carolina law at that time forbade the mixing of white and black children, two schools had been established in the community, one for each race. Miss Pruden acquired the property of the black school, a lovely eight-acre orchard plot on a hillside overlooking the town, without problem—only because the racially hostile people were unaware of her intentions. The KMBs eventually acquired this school for the conference.

With the arrival of the Wiebes, the intent of their mission, to reach the black population for Christ, became clear—and not without repercussions. Area residents, not blessed with the missionary burden of their new KMB neighbors, recoiled from the thought of whites operating a mission for blacks. They made life difficult for the new workers from the Midwest.

After the Wiebes' first day of teaching, the locals made their feelings known. Mrs. Wiebe found a note on the front porch with a scribbled message: "We the citizens of Elk Park will not allow for a white man to stoop so low as to teach the niggers, they have enough of their own color to teach them. Your time is up! After this day."

Recounting many of their experiences in the *Christian Witness*, the KMB periodical, Mrs. Wiebe reported that after "taking the matter to prayer," they resumed the work as before. In the months that followed, she added, "Brother Wiebe received a lot of persecution, such as being called names and being thrown at with rocks, but he was never hurt in any way."

That almost was not the case. The story is told of one occasion when the stubborn courage of the Wiebes came to a near-fatal climax. Rev. Wiebe was returning home one evening and hastened to cross a railroad bridge which spanned a deep and foreboding draw. Halfway across, Wiebe stopped short at the sight of familiar—and angry—townspeople armed with sticks and clubs, emerging out of the brush to block off both ends of the bridge. Warned of his imminent death, a "fall" into the deep draw below, Wiebe asked his perpetrators if he might have a word of prayer. Thinking the request harmless, and perhaps taking some sadistic pleasure in hearing this "nigger lover" plead for his life, the neighbors obliged.

Wiebe knelt solemnly on the tracks, clasped his hands tightly, closed his eyes, and began to pray. To the surprise and apparent chagrin of his captors, there was no prayer for deliverance. Instead, Wiebe began to pray painstakingly for each person—by name, since he recognized them all—and asked God's blessings on their families and his mercy on their souls. When Wiebe finally muttered the final "amen" and opened his eyes, the vigilantes, perhaps duly admonished by the sincerity of the prayer or simply worn out by its length, were nowhere in sight (Richert).

The work continued unimpeded and, after a year, took an unexpected direction with the arrival of a number of homeless black children. One child came so undernourished, reported Wiebe, "that he got ill after he had eaten a square meal. After he had been with us a few days he said, 'Isn't this a nice place? I can have all the oatmeal I want.' "

As more children came to the Wiebes' door, the missionaries asked their sponsoring board for direction. They were given permission to open the doors wide; in 1903 the board sent more workers, Mr. and Mrs. Jacob M. Tschetter, to help with the load. Cramped for space, the brothers Wiebe and Tschetter cut down trees around the place. With the lumber they built an addition which doubled the size of the building, including a chapel and living quarters for the orphans and the two missionary families.

It wasn't long, however, before the building was again crowded. Limited to caring for twenty children, the Tschetters and the Wiebes could accept only the most needy children, aged three to twelve, caring for them until they were sixteen or eighteen. "Oft times the work was hard and we could not progress as we should due to limited means," wrote Mrs. Wiebe. "These were pioneer days for the [KMB] conference as well as for us."

Sarah Wiebe Heinrichs, Wiebes' daughter, recalled the animosity of local whites toward the growing work. On one occasion, a noisy group gathered outside the orphanage and shouted for her father. He refused to appear. Eventually the mob left, but not without leaving their calling card—a large pile of rocks on the front porch, evidently ammunition for an assault.

Another time, some of the boys from the orphanage were walking past the home of a policeman's girlfriend. "I think it's going to rain; I see dark clouds coming," taunted the policeman. One of the boys retorted, "And I think it's going to snow; I see white clouds." Before the night was out there was a warrant out for the youth's arrest. He quickly packed his bags and fled the state.

In time, the area mines shut down. With the community drained of its economic lifeline, many of the blacks moved elsewhere to find work. The Elk Park orphanage was eventually closed, and the ministry followed the migration to the new promised land, Lenoir. The orphanage still stands, abandoned and nearly buried by trees and brush; nevertheless, it is a monument to a daring vison of compassion and outreach.

The second major figures in the emergence of the North Carolina churches arrived on the scene in 1925—Rev. and Mrs. Peter H. Siemens, alumni of Tabor College, Hillsboro, Kansas, the Bible Institute of Los Angeles, and Moody Bible Institute. The Siemenses served for more than thirty years among the mission churches and were the guiding forces in their formation as a conference. Under the leadership of Siemenses, the North Carolina work extended "over a radius of 60 miles, from the eastern tip of Tennessee into the heart of the Blue Ridge Mountains" (Toews, 1975). Eleven churches emerged and Rev. Siemens served as their superintendent for many years in addition to his teaching and preaching ministry. Siemens is credited with founding a high school for blacks, said to be the first of its kind in western North Carolina (Plett, 1960).

Under Siemen's tutelage, ten indigenous ministers were ordained to serve the churches. Among them was Rondo Horton, who has given solid leadership in his several decades of conference activity. Today, in his mid-80s, he remains the dominant figure in the life of the churches. He served as moderator of the conference from the mid-1950s, when the Siemenses left, until his retirement in 1972. After a brief stint as a retiree, he returned to take the moderator's post in 1978 and continues to serve in that capacity.

Indeed, one can't appreciate the development of the North Carolina churches without understanding the love and deep respect of the membership for their patriarch, Horton. Initiated to the KMB Conference as horse-handler for the mission as a teenager, Rev. Rondo, as he came to be known, joined the Boone KMB Church as a young man and accepted the call to the ministry "after the dear Lord had showed us plainly that he had a work for us to do," Rondo wrote later. He aptly summarized the ministry he and his wife, Miss Ruth, carried on: "We preach and serve in the North Carolina district of the KMB Church. We work with the young people in Bible camp [and] with our people the year 'round—no furloughs."

In 1981 the husband-wife ministry was separated by the death of the beloved Miss Ruth. Left alone but undaunted, the elder Horton will no doubt continue his calling: "I'm not tired yet. I promised the Lord if he saved me, I would serve him as long as I live. I may not be preaching and teaching, but even if

I'm in my hospital bed . . . I'll still be serving him" (*Christian Leader* 1979).

That isn't to say that Horton's ministry, nor that of his fellow pastors and parishioners, has been easy. The black churches were still one with their ethnic neighbors in the struggle against racial prejudice and the hated Jim Crow laws. Horton recounts these experiences matter-of-factly and without bitterness. During one cross-country trip he took with the Siemenses in the 1940s, they were refused service in restaurants while traveling through Tennessee. Hungry and travel weary, they finally found willing—though grudging—service in Arkansas. While the Siemenses ate in the dining room with white tableclothes and waiters, the Hortons ate in the kitchen with a tablecloth of old newspapers and in the company of flies, grease, and dirty pans. It was not what the Siemenses wanted, but "it was the way it was in those days," said Horton.

"They Jim Crowed us until we got to where the Mennonites lived in Kansas," he added. "The Mennonites treated us well. They came out and met us, took our luggage from the car and fed us as if we were like them" (*Christian Leader* 1977).

"Doing just fine"

The endearing ministry of the Hortons is only one example of the significant contribution of the Siemenses toward the development of the churches. Much of the church life of the congregations today bears the Siemenses' imprint. Conference dates have not changed in the twenty-five years following their departure; the annual Sunday school convention, begun by the Siemenses, is held the first weekend in June; young people's convention is the first weekend in July; Sunday school picnic is the first Saturday in August; and annual convention is the fourth weekend in September. The gatherings may be structured, but they are not dry routine. At each, the spirit of joy and celebration pervades.

Earl Yount, moderator of the conference from 1972-76, typifies the small group of tentmaking pastors who lead the churches. Converted at age sixteen through an old-fashioned tent revival meeting, he was ordained to the ministry in 1956. But pastoral duties are squeezed in during his off hours. Yount works full time as a home and school coordinator (an expanded form of truant officer) in the county school system. He looks forward to the day when the churches will be able to support their pastors for a full-time ministry. "It's coming in the future," he says with assurance.

The churches have the unique tradition of shuffling their pastors annually. Yount, for example, may pastor the Boone church one year (even though he lives an hour away in Lenoir) and the Laytown church the next. The responsibility for making assignments falls on the patriarch, Horton—with the "Holy Spirit's help." "If the pastor likes his church and the people like him, the pastor has a good chance of staying on," he explains. One pastor, James Isbell, is in his twelfth consecutive year at the West End church. Such longevity is the exception. The frequent circulation guarantees familiarity, fosters fellowship, and adds freshness.

The secret to the future of the conference, say the pastors, lies with the youth. Many youth leave the area after high school because of the low pay scale and tight job market locally. A big challenge is to keep the ones who stay in the community interested in the church "after they reach driving age." The conference operates a camp each summer for its youth, which draws around seventy children (though the capacity is only fifty) ages seven to fourteen. About one fourth of the young people come from non-Mennonite Brethren homes. (The North Carolina churches joined the Mennonite Brethren conference in 1960 when the two conferences merged.)

Though the number of churches has dwindled from eleven to seven, the membership has remained constant in recent years. Conference leaders see growth and outreach as major challenges for the future and believe it is possible as the members become more sensitive to the needs of the community and as the pastors move toward full-time ministry.

Meanwhile, the district as a whole works hard at bridging the gap that could easily exist between a mother conference and a daughter far away and so different in worship and cultural orientation. North Carolina members frequent national conventions when possible. They sent a large delegation of young people to the Mennonite Brethren youth convention held in Colorado four years ago. Elected members serve on the major boards of the national conference, including the Tabor College Senate and Board of Directors. (The North Carolina conference "owns" the college along with the Central, Southern, and Latin America [South Texas] districts of the Midwest.)

Among the obstacles to full integration of the North Carolina churches with their brothers and sisters in the West, distance remains chief, say Carolina leaders. Despite economic advances made over the years—most members settle comfortably in the lower middle class—some members admit to having to overcome stereotypes. "We get the impression that some still think we're underprivileged poor folks living up in the mountains," said one schoolteacher member. "That's just not so. We all have jobs and are doing just fine."

Overwhelmed by the natural beauty of their Blue Ridge Mountain home, and fed deeply by the genuine spirit of love, acceptance, and fellowship of the people, a visitor will find it hard to argue with that claim. The brothers and sisters of the North Carolina District of Mennonite Brethren Churches are doing just fine, indeed.

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Church Growth Among Blacks in the Mennonite Church 1897-1980

LEROY BECHLER

The Mennonite Church through its home ministries reached into the black community across North America with the good news. Black involvement began as a small mustard seed, a seed planted during evangelistic meetings in 1897 in southern Pennsylvania. This beginning, though small and unintentional, has taken root and grown. Today black and integrated congregations are an integral part of the life and structure of the Mennonite Church.

Growth among these congregations was rather slow until the 1950s, when there was a surge in planting new churches in black communities. Of the forty-nine black and integrated churches planted, 37 percent were planted in the 1950s; 22 percent started in the 1960s. These new churches brought significant numerical growth.

In the 1960s a social revolution in the USA reached its height towards the end of the decade. Urban riots and cries for equality were heard everywhere. Minority communities renewed an interest in their culture and heritage. The black community experienced the rise of black consciousness and a recapturing of their identity as a people. This new spirit had a profound effect within the Mennonite Church. A major new **awareness** of blacks' presence within the church emerged.

In this article I want to identify factors that led to the emergence of black congregations in the Mennonite Church. I will then attempt to examine myths and assumptions involved in cross-cultural ministry with the renewed emphasis of ethnic awareness. The closing section offers some guidelines for how the church can successfully carry out the mandate God has given, that "all people of the earth might be blessed."

The emergence and growth of black congregations in the Mennonite Church

Motivation for ministry among blacks

Several factors affected the outreach of the Mennonite Church into black communities.

Sociological factors. During the nineteenth century and first half of this century the Mennonite Church, like most organized churches, generally accepted society's patterns of racial discrimination and segregation. Not until the 1950s did the Mennonite Church General Conference adopt a clear statement on "The Way of Christian Love in Race Relations." That statement renounced the sin of racial discrimination and segregation and called for repentance in the church.

The first Mennonite Church witness among blacks began when Lancaster Conference leaders sent a delegation to the Welsh Mountain community to investigate social conditions affecting the surrounding area. The result was the establishment of an Industrial Mission designed to provide employment for blacks. A church was begun some time later.

Several more missions were opened in Lancaster Conference in the 1930s when blacks began attending "white" missions. At that time separate missions were established for the "colored." With 1940s and '50s came the most aggressive era of church planting in black communities. After that came a decline. What were the sociological factors?

The '50s was the decade of black awakening. The black community successfully challenged the long history of discrimination and segregation in the courts. Unquestionably the '60s was the most significant decade of the twentieth century for black people. It was a decade of the Black Presence, the rise of Black Power, and Black Consciousness. The Mennonite Church was at the crossroads. Direct participation was replaced with indirect involvement; there was withdrawal. Church planting in the black community declined from 59 percent in the '50s and '60s to 12 percent in the '70s. The church sought black leadership and gave support to the Compassion Fund under the direction of the newly formed Minority Ministries which emerged in the late '60s and early '70s.

The evangelism/service factor. During the late 1940s and '50s J. D. Graber shared the concept of each congregation having a local outpost of its own. He said, "Within 10 or 15 miles of every Mennonite community you will find an unchurched area where people are without the Gospel" (Graber, 1947:930). This spirit carried over from rural to urban areas. Daily vacation Bible school was regarded as the most productive tool to gain converts. New Sunday schools were planted in the black urban communities, and a number of black congregations emerged as a result of these community-oriented efforts. The Voluntary Service program played a most prominent supporting role.

The vision and ministry of James H. and Rowena Lark. In 1946 James H. Lark was the first black minister ordained in the Mennonite Church; he became a bishop in 1954. Probably no other person has had a greater effect in bridging between the Mennonite Church and the black community than he did. He and his wife, Rowena, were instrumental in planting at least six churches; they spent much time in the '40s, '50s, and '60s as consultants to mission boards, conferences, and congregations in planting new churches.

Behind the thrust of any major effort, one will find people with a vision. Such people were James H. and Rowena Lark. This vision included the establishment of summer camps as

well as the urban thrust for missions in black communities during the '50s and '60s.

Factors that influenced church growth

The first half of this century did not witness a significant growth among black Mennonite churches. However, beginning in the '50s both the number of churches founded as well as numerical increase in membership grew substantially. Four basic reasons account for this numerical growth.

Evangelism. Evangelism had been at the heart of the sixteenth-century Anabaptist Movement. Anabaptists firmly believed that it was significant to observe carefully the order laid down by the Lord in the Great Commission for the sole purpose of making disciples (Littell, 1947:13).

That conviction formed the basis of a policy statement issued by Mennonite Board of Missions in 1941: "Missions should be founded and conducted with a view to organizing congregations. . . . Preaching the Gospel, leading the unsaved to Christ, and building up souls in Christ, shall be the work to which our missions should devote their efforts" (Yoder, 1941:23).

Members of the church began reaching out to find the lost, doing mission work in home visitation, Bible schools, cottage meetings, preaching, Sunday schools, tract distribution, and street meetings. All of these avenues were used to share the good news.

Bible teaching. The Great Commission includes "teaching them to obey everything I have commanded you" (Mt. 28:19). The Apostle Paul saw the importance of sound Bible teaching in church building (1 Tim. 6:2), and this has been an important element of church growth in the North American black community.

Black churches experienced a dearth of evangelical teaching; biblical illiteracy pervaded among the people young and old. They were excluded from the mainstream of evangelicalism, including the majority of white evangelical Bible schools and seminaries. Black pastors who were able to receive training were trained in liberal schools in the North or had no training at all.

Time after time the common reaction to new evangelists from community people was, "You teach the Bible." The determination to teach the Word of God characterized both the sincerity of home missionaries and the concern to share the good news.

Bridging culture by love. The biblical teaching of love was taken seriously by those Mennonites reaching across cultures. A priority for them was to prove that their love was genuine. That they had a strange-sounding church name and were persons of another race and neighborhood made no difference. The Mennonite missionaries would pick up people for church, take them shopping, fix their washing machines, share garden produce, repair the plumbing, and give clothes, blankets, and furniture if needed. They showed a readiness to be all things to all people, that they might by some means win some.

This demonstration of love was foreign where discrimination and segregation were the norm. Barrier after barrier began to fall, even to the point that people left their families and friends to be a part of a truly Christian community. This kind of treatment was not afforded in the same way by either the black pastors or their people.

One of the principles of church growth followed was identifying with the people being reached. A sincere desire, naive as it might have been, was to identify with the suffering of an oppressed people.

Social/community ministries. In community social ministries the Mennonite Church attempted to meet the needs of the whole person. The Voluntary Service program provided people and resources that made deep inroads within the black communities. They practiced a common church growth slogan: "Find a need and fill it; find a hurt and heal it." VSers conducted boys' and girls' clubs, sewing projects, teaching in preschools and nurseries, summer camping, youth activities, health clinics, and tutoring classes.

Blacks in the Mennonite Church, 1897-1980

- The first known black members were received as members of the Mennonite Church in Juniata, Pennsylvania, April 1897. Evangelistic meetings were held in a schoolhouse.
- The Mennonite Church's first intentional involvement with blacks was in 1898 at Welsh Mountain, Pennsylvania. The next black mission was planted in 1933.
- Thirteen Mennonite missions were established between 1898-1950 in black communities.
- James H. Lark, first black Mennonite minister, was ordained at Bethel Church, Chicago, Illinois, in 1945.
- Of the thirteen missions prior to 1950, black membership was largest in Bethel and Dearborn Street churches in Chicago, pastored by James H. Lark.
- Fifty-three percent of the black or integrated Mennonite congregations were established in the '40s and '50s; 22 percent in the '60s; 12 percent in the '70s. More black or integrated Mennonite churches were planted in the '40s than in the '70s.
- The total black membership in the Mennonite Church in 1950 was 150. In 1980 (thirty years later) the total was 1,624.
- The average annual growth rate (AAGR) of black membership in the Mennonite Church since 1950 was 8.2 percent. The forty-two black or integrated churches existing before 1970 had an AAGR from 1970-80 of 1.41 percent, a decline of 6.8 percent.
- Thirteen black or integrated Mennonite churches (31%) had a membership decline in 1980.
- Black membership makes up 1.6 percent of the U.S. Mennonite membership.
- Sixty-seven percent of the black or integrated Mennonite churches have a membership of fifty or fewer; 94 percent have fewer than seventy-five members. The average black or integrated membership per church is thirty-two. This compares to eighty-eight in the Mennonite Church as a whole.
- The Lee Heights Community Church in Cleveland, Ohio, has adopted an interdenominational approach and has a membership of over 300. It had a decadal growth rate of 38 percent from 1970-80, while the decadal growth rate overall of black or integrated churches was 15 percent. The satellite congregation established by Lee Heights has more than 40 members with 4 percent decadal growth during the same period.
- Thirty-seven percent of the Mennonite Church conferences (13) have black or integrated churches; 63 percent of conferences do not.
- In 1950 the Mennonite Church had only one black pastor; in 1980 there were twenty-six. All were serving in either black or predominantly black membership churches. None are or have served any predominately white congregations.

Myths and underlying assumptions affecting Mennonite missions among blacks

Mennonite churches have been planted in black communities. They have grown. However, eighty years of mission work which has produced fewer than 1,800 members from the 15 to 25 million blacks in the USA indicates something. I want to examine four areas that might expose some of the myths and assumptions which have hindered growth of black Mennonite churches.

The philosophy of mission work

In my research of blacks in the Mennonite Church (Bechler, 1980), I found that Mennonites had a sincere desire to reach out to the lost—those in need. Families living in rural areas often drove into certain sections of the city to **do** mission work. Their major outreach was holding and teaching summer Bible schools which were so successful that hundreds of children were taught the good news. This was followed up by visitation in the homes of boys and girls who accepted Christ, and often led to establishment of Sunday schools in which Mennonite lay members served as teachers and workers.

Generally the rural Mennonites lived outside the geographical area to which they ministered. Their mission efforts included street meetings, cottage meetings, clubs, camping, and fresh-air programs (sending children into Mennonite homes in the country). Hubert Brown describes his experience: "The Mennonites picked us up in their fine station wagon each week and took us to Sunday school. We had additional contacts with Mennonites through special meetings, summer camp, and an annual church outing which meant a trip to their huge farms, and plenty of food" (Brown, 1976:18).

John A. Hostetler in his study pointed out,

> *The presence of many Mennonite lay members . . . at the mission outpost will assure a more complete carry-over of culture from the Mennonite system to the "unchurched area." In many cases, therefore, the high lay participation simply makes of the outpost another Mennonite congregation and not a group of converted, formerly unchurched, people which is the professed objective of evangelism* (Hostetler, 1954:91).

These involvements gave members of the Mennonite Church both opportunities and training to do mission work as they reached the lost for Christ.

Guests or owners?

Evangelization was happening; the Word was planted in the hearts of people. The seed planted did take root, and the plants grew in new excitement. The intent was to plant churches, but the approach often hindered the rootage within the cultural context of the people.

Difficulties emerged with the unconscious over-dominating presence and identity of Mennonite culture and traditions. The piety of the workers created a situation in which blacks were treated more like guests to be served rather than given the rights of ownership within their church or churches. Hubert Brown further shared his feelings this way: "I have felt at times that I was being treated like a Christmas tree, like an object put on display. I have found myself alternately valued and then put aside in a manner often used with things rather than people" (Brown, 1976:19).

A dynamic change brought on by the Black Consciousness Movement in the '60s challenged the existing pattern of race relations. Out of this climate a new statement on race relations took shape. Black presence within the Mennonite Church took on new meaning at Mennonite General Conference held at Turner, Oregon, in 1969. The result was the establishment of the Minority Ministry Council which today is represented by the Black Caucus and its Hispanic counterpart, the Comité.

The cry of the church was for black leadership. Leadership, of course, was crucial. Where were the black leaders? Mennonite leaders expressed concern whether black members would accept Mennonite faith and practice. The underlying question was, "Can they be like us?" At that time there was no strategy to train and prepare black leaders for churches. At the urging of the Black Council in the late '70s, steps were taken to develop such a training program.

Much could be said about the relationship between leadership and ownership. One of the underlying reasons for the dearth of black leadership within the Mennonite Church is related to the question of ownership. Also it has played a part in the losses of black leadership in the past twenty years.

Trust level (indigeneity within cultural contexts)

Mennonites, because of their simple way of life and their particular understanding of the gospel, gave little consideration to the correlation between gospel and culture. America has become something other than a melting pot; ethnic groups have maintained a certain amount of diversity. The Mennonite heritage in North America is a prime example of this. Two illustrations from Africa and South America point out the importance of gospel in relation to culture.

At the Gaborone (Botswana) Consultation in July 1981, African leaders asked:

> *Why do American missionaries not listen more intently to what we have to say? The missionaries sometimes give the feeling that they listen* **to** *themselves and speak* **at** *the Africans. . . . Do the missionaries have to be the ones who keep all the records, the finances and the controls? Why do missionaries sometimes not follow our customs in our churches? . . . And,* **why** *do the missionaries always want to know "Why"?* (Gerhart, 1981:4).

A Brazilian believer was asked how the North American church could become a helpful partner. To this he replied, "The tendency has been to help with money . . . Clearly, we can't live without money. The Mennonites tend to throw money in every direction . . . Maybe the Mennonites helped us get started in materialism." Asked whether financial aid has been more of a curse than a help, he replied, "This is very serious" (*Gospel Herald* 1979:1006).

These incidents reflect situations in home missions as well. Understanding culture is important; to do so enhances the dignity and integrity of people living in a given cultural setting. New members wish to be responsible persons and want a sense of ownership.

Richard Showalter said,

> *For the missionary this means two things: (1) launching new fellowships will be easier if these fellowships appeal culturally and socially to a particular group of people or section of society, and (2) the more the evangelist [leadership] is able to identify with those to whom he is ministering, the easier will be the launching of new fellowships* (Showalter, 1979:109).

This principle must be taken seriously.

Integration

Is integration a myth? Since the '50s integration has been an underlying dream and goal of the church. What is meant by integration? Hubert Brown puts it this way:

> *Authentic relations require give and take, sensitivity, mutual trust and respect, understanding and affirmation of each other's cultural differences. . . . We live in a pluralistic society. Black people and white people are locked together in such a way that each determines the other's fate. An authentic black/white relationship will emerge when the two groups, having distinct and conspicuous differences, fully accept and recognize these differences and relate to each other as equals. It will come when both of us communicate and appreciate the differences we have as a source of mutual enrichment and learning* (Brown, 1976:101).

He further asserts that for many blacks the integration model is rejected and dead (Brown, 1976:102). Principally, the integration approach as defined by whites means everything moves

from black to white. This comes back again to the guest/owner discussion.

E. Franklin Frazier, a black historian, states that the black church was the only institution that was not under the control of whites. This allowed 1) in social life, a place where blacks could aspire to become leaders; 2) a place where individuals could achieve distinction and symbols of status; 3) a place to struggle for power where the thirst for power could be satisfied; and 4) a place where blacks could assume a dominant role (Frazier:1963). For these reasons the black church emerged along with the rise of Black Consciousness/Power, which was the cry for allowing the dignity and potential of a people to find meaning and purpose in life.

To understand the meaning of love, brotherhood, and unity in the body of Christ, the church needs to acknowledge the oneness of the body of Christ. At the same time blacks and the black church can be given the freedom to emerge, given space to develop, and allowed to reach Black America for Christ and the church.

Black Mennonite church growth: response to opportunities

God made clear the mandate for mission in the call of Abraham (Gen. 12:1-3) and affirmed it in the Great Commission (Mt. 28:19-21). God has given authority and resources to the church. Our Anabaptists forefathers took this mandate of our Lord personally and seriously; a commitment to carry out this mandate was priority.

The church faces opportunities to build bridges cross-culturally in North America. What began as a small seed has indeed taken root within the Mennonite Church. This calls us to a new day in church building and planting. The urban centers are rapidly becoming internationalized. The mission fields of yesterday have come home. This calls the Mennonite Church to a deliberate cross-cultural ministry. I believe it will mean

- redefining our philosophy of missions from the congregational to denominational levels. It calls for a well-defined strategy for evangelism in communities. Until now no such strategy exists.
- becoming knowledgeable of the cultural background of other peoples—their history, struggles, accomplishments, world view—in order that there might be a point of identifying with those we desire to reach for Christ.
- allowing or willingly sharing ownership with black or integrated churches. Too-close ties within a strong homogeneous group as Mennonites can stifle, slow, or hinder evangelism and church growth. Over 85 percent of black or integrated Mennonite churches are subsidized; 41 percent do not own their church facilities; 30 percent do not have a church constitution. Paternalism has been a deterrent to development.
- giving freedom for the indigenization of the church within its own cultural context.
- recruiting people for, developing, and maintaining a strong indigenous leadership-training program on a congregational and denominational level.

For black and integrated churches to become indigenous and self-supporting, growth is essential.

> *Numerical increase is not the only criterion of success. Other matters must be taken into account. Church development is like that of a child. Adequate nutrition, a maturing social awareness, and intelligence are desirable elements in development; but were a child's weight to remain at fifty-six pounds for several years, the mother would rightly feel anxious, no matter how socially mature the child was!* (McGavran, 1966:16).

Without doubt there is potential for growth; the challenge is to pray:

> To see what you have done, O God,
> To see what you yet want to do.
> We want to allow you to bridge through us
> into the lives of all peoples,
> That they too can be your people in mission.

LeRoy Bechler founded and pastored for ten years Ninth Street Mennonite Church, Saginaw, Michigan, and was pastor for eighteen years at Calvary Mennonite Church, Inglewood, California. Both were inner-city churches in black communities. He presently serves as interim pastor of Faith Chapel in Westminster, California. He has a master's degree in missiology from School of World Mission, Fuller Theological Seminary, Pasadena, California. He has researched the history of black evangelism in the Mennonite Church.

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In review

Evangelizing Neopagan North America. By Alfred C. Krass. Scottdale: Herald Press, 1982, 256 pp., $11.95 (pb)

Reviewed by Hugo W. Jantz

Evangelism in North America must, among other things, perform a kind of exorcism, says Krass, because the people of this continent are ensnared by a legion of demons. The author indicates that sinners in America are caught in the grips of racism, sexism, and capitalism. Capitalism, pushing for a never-ending increase in power, wealth, creature comforts, and hedonistic pleasures, has become deeply rooted in a driving anxiety that produces aggression, often violent, and self-assertion, mostly unblushingly egocentric.

Krass helps readers understand something of the enormous gulf fixed between the kingdom of God and "the present order in North American society." Our aim in evangelizing that society, where power over people and circumstances is idolized, must be to call people to a faith and repentance that will genuinely turn sinners from unjust practices, selfish individualism, and the perversion of God's love into indulgent narcissism to living according to the new commandment of the Sermon on the Mount within the kingdom of the Lord Christ.

In a day of growing dependence upon the destructive potential of nuclear weapons, especially by the fundamentalist promoters of American civil religion, Krass's book comes as a helpful corrective. It is incisive, yet compassionate in its criticism. It describes oppressors and exploiters not primarily as villains, but as objects of prayer, the love of God, and eternal salvation. Above all, it kindles love and loyalty and joyous hope in the hearts of those who would be humble servants of Christ in his new kingdom—here and now.

Evangelizing Neopagan North America is must reading for those who care or would care about the salvation of sinners while sensing deeply solidarity with each sinner met in the path of life.

Taking a lot of space but of value as a reference source is a chronology of statements on evangelism between 1970 and 1980 in the places known to readers of evangelical and ecumenical literature: Frankfurt, Chicago, Lausanne, Hartford, Nairobi, Rome, and Thailand.

Hugo W. Jantz is Secretary for Communications for Mennonite Brethren Missions/Services, Winnipeg, Manitoba. He formerly served as a missionary in Ecuador and Germany, pastor, and teacher.

Meaning Across Cultures. By Eugene A. Nida and William D. Reyburn. Maryknoll: Orbis Books, 1981, 96 pp., $5.95 (pb)

Reviewed by Harold W. Fehderau

This book presents, in considerable detail, the problems involved when people of different cultural and historical backgrounds try to communicate with each other, and describes principles that can lead to helpful solutions.

The authors focus particularly on the task of transmitting accurately and meaningfully the message of the biblical text. A clear differentiation is made between what happens during the original communication event of a message and what happens when the message is translated into another language. The respective tasks of the translator, the exegete, and the preacher are clearly described.

The authors have done translators and other communicators a service by drawing together many strands and presenting an integrated discussion of this subject between the covers of one book. The book will be helpful not only to those trying to communicate the Word of God to an alien culture but also to those translating the message for people of their own culture.

Nida and Reyburn make a careful distinction between what is called the form and the content of a message, but emphasize that both carry meaning. Effective communication often requires an adjustment of the form in order to retain the meaning of the original message. This book is particularly helpful in defining the limits of such adjustments in Bible translation and points out which information is best included in supplementary marginal helps for readers of Scripture.

Harold W. Fehderau, Waterloo, Ontario, is United Bible Societies Regional Translations Coordinator. Earlier he served as a missionary linguist-translator and modern language teacher in the Mennonite Brethren Church.

Communism in the Bible. By Jose Miranda. Maryknoll: Orbis Books, 1982, 96 pp., $5.95 (pb)

Reviewed by Marlin Jeschke

In the hard-hitting style readers will remember from his earlier *Mars and the Bible,* Jose Miranda here makes an unapologetic case for the Acts 2 and 4 principle of the early church and against modern Western accommodations of capitalism and private property accumulation. Arguing rather literally from the text, "And no one said that any of the things which he possessed was his own" (Acts 4:32), Miranda expounds the general biblical condemnation of profit and riches. He claims, in discussing the Ananias and Sapphira incident, that surrender of private property was not an option but a **condition** of entrance into the apostolic church. (I doubt that this is simply and completely correct and that we can follow Miranda fully here.)

Miranda speaks similarly forthrightly in criticizing Western Christian compromises of the biblical way—the rationalization of the "just price" in medieval moral thought and the evasion of social justice by making Christian salvation an otherworldly goal. He rightly points out, for example, that it is not a "free economy" in which peasants sell their produce or urban workers their labor, capitalist protestations notwithstanding. The sharp logic and polished—almost aphoristic—critiques show Miranda's to be a genuinely prophetic mind. These critiques give this short book its power.

Though Miranda dismisses Russian communism with one sentence (it is merely "state capitalism"), he does not serve his cause well by otherwise uncritically retaining the word "communism." What is still needed is a constructive model of how a 1980s economy will operate on Miranda's reading of Acts 2 and 4. Where will the capital come from to maintain airlines, railways, telephone systems, agricultural production, and factories? Even in the absence of private property, decision-making control represents power that can be abused. How can incentive be generated in an imperfect humanity?

Miranda has also still not taken the full measure of Constantinianism. He envisions a total systemic transformation of Western society into the apostolic pattern of communism rather than a church called to model the new way in the midst of an unredeemed social order.

Finally, Miranda's third chapter (a third of this slim monograph) devotes itself to proving that Jesus engaged in politics, which is true

enough, and that he used violence, which is not. Readers will do better to follow John H. Yoder's *The Politics of Jesus* on this issue.

While Miranda is clearly an ardent Christian, he is in one respect remarkably like Marx, good at indictment of the existing order and brilliant in logic but deficient in articulating a viable Christian social, economic, and political order. Like Marx, however, he still deserves to be read, and his valid judgments cannot be dismissed simply because of the deficiencies. We must go beyond Miranda, not compromise with capitalism merely because Miranda hasn't yet provided us with full solutions.

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Basic Ecclesial Communities: The Evangelization of the Poor. By Alvaro Barreiro. Maryknoll: Orbis Books, 1982, 96 pp., $5.95 (pb)

Reviewed by Marlin Jeschke

While most North American Christians (at least church leaders) have heard of Liberation Theology, not as many have heard of one practical expression of it, which in the balance of history may prove to be more consequential than much of Liberation Theology's rhetoric. I refer to the Basic Ecclesial Communities, now some 80,000 strong, scattered across Brazil.

Arising mainly among the poor of rural Brazil and suburban barrios of its expanding cities, these CEBs (Communidades Eclesiais de Base) have discovered the gospel and in particular its central message of deliverance to the poor (Lk. 4:18; 7:22) and are finding that message to be a dynamic that literally revolutionizes their lives. In this short essay a Jesuit articulates that theology that has emerged as the energizing power of these communities and supplies many testimonials of how it has worked.

The witness and celebration of the CEBs does indeed bring much of the Old and New Testaments alive. Here most of our North American evangelism versus social gospel is left behind. Poor, victimized, forgotten, and despised people discover that God loves them. Their discovery binds them to each other and propels them into evangelistic outreach. They become a community of caring. The gospel empowers them to struggle for justice, dignity, and prophetic confrontation of those in the traditional established churches who have till now assumed that the church belongs to the established, the rich, and the upper class. The CEBs decline the way of violent revolution, however. Instead, their faith provides them with imagination, resourcefulness, cooperation, and strengths to fight poverty, overcome it, and even, to some extent, to bear it.

The story of the Base Communities comprises one more chapter in the history of Christianity that documents the transforming power of the gospel. For good reason Barreiro suggests that the CEBs might revitalize from within the whole of the Latin-American church Let us pray that it might—and also spark a movement in North America that renders the gospel relevant (again) for the poor of our society.

These questions force themselves upon this reviewer: Will a revitalized Christianity among the poor be seen once more as merely a Christian option rather than a summons to the whole church to recover the norm of the gospel? Will this revitalized Christianity among the poor once more become a safety valve to be used by the rich to excuse their exploitation? In short, will the CEBs really reform the church or become domesticated by an unreformed Latin American Christianity?

Witnesses of Hope: The Persecution of Christians in Latin America. Edited by Martin Lange and Reinhold Iblacker. Translated by Jerman, William. Maryknoll: Orbis Books, 1981, 176 pp., $6.95 (pb)

Reviewed by Urbane Peachey

Witnesses of Hope arose out of concern that Europeans should know about the persecution and martyrdom of Christians in Latin America. That Christians, "because they act according to their faith, are abducted, imprisoned, tortured, or killed in 'Catholic' countries whose leaders attend mass and venerate the Virgin Mary, is not easy for us to swallow."

The authors, a German journalist and a German religious affairs reporter, recount the oppression and violence suffered by Campesinos in Paraguay, Bolivia, El Salvador, Guatemala, Ecuador, Brazil, and several other Latin-American countries.

The authors write that in El Salvador, the slightest intention to change domination and injustice is interpreted as a crime against the homeland of a resolute oligarchy. The story of a Salvadoran priest closely associated with the suffering and struggle of the Campesinos is a sample from the book. Fr. Rutilio, a Jesuit priest, formulated a plan in 1972 of "pastoral teamwork in a rural, land worker region, with the task of all-inclusive development on the basis of a Christian awakening of consciousness." His people called themselves Christian, but 70 percent of them were marginal Christians. Rutilio launched a ministry of renewal with a goal of building a new community of brothers and sisters without a division between oppressor and oppressed.

Rutilio defended the right of people to organize, and soon the rumor started that he was a subversive communist. In 1977 he preached, "I am very disturbed . . . that soon the Bible will not be allowed to cross the border into El Salvador. If Christ were to come to El Salvador he would be crucified all over again." Less than a month later he was shot down by machine guns.

A Brazilian case study makes the point that in the past the missionary died at the hand of the Indians. Today the missionary dies on the side of the Indian as a victim of the new colonial lord. On the other hand, one Indian observed about the missionary, "You are very concerned about us, but you are killing us internally." Many Indian leaders call the basic missionary principle into question because they fear the erosion of their society.

This book is important because, if understood, it offers a poignant view of the anguished but confident suffering of people who are attempting under great personal risk to live out their faith nonviolently as disciples of Christ. Not all will accept the language of Liberation Theology, but it would be presumptuous for outsiders to be critical of the way church leaders and lay people are trying to cope practically and theologically with the oppressive burden of the South American continent. The book is a sobering record of Christians facing arrest and detention, torture and assassination, and a sinister foreboding national security state. The anguish is made more complex with the rise of violent opposition groups against the overt violence of the established order. The book, however, does not deal with this aspect.

This volume helps to define enormous overtowering concerns for those concerned about the communication of the gospel and its implications in societies living under authoritarian and militaristic regimes. The questions are excruciating, for in so many cases the church has a legacy of close association with those who perpetrate oppression and violence. The angle which this book does not deal with is the possibility that a *new* legacy could be evolving, where a segment of the church has close identification with revolutionary violence.

Urbane Peachey is Executive Secretary of Mennonite Central Committee Peace Section.

Seeds of Promise: World Consultation on Frontier Missions, Edinburgh '80. Edited by Allan Starling. Pasadena: William Carey Library, 1981, 258 pp., $9.95 (pb)

Reviewed by Calvin E. Shenk

Seeds of Promise is an account of the World Consultation on Frontier Mission convened at Edinburgh, Scotland, in 1980. It includes material from the International Student Consultation on Frontier Missions convened at the same time and place. The book contains inspirational messages, frontier mission perspectives (vision, terminology, graphic forms, structures, personnel), and case studies from among animists, Muslims, Hindus, and Chinese. Charts are included on mission strategy, world population groupings, cultural distance, and stages of mission.

Earlier in 1980 a conference in Melbourne, Australia, considered the theme *Your Kingdom Come*, and a Consultation on World Evangelization was held in Thailand. Participants at Melbourne were mainly church representatives, and the consultation in Thailand consisted mainly of individual evangelical leaders. Those at Edinburgh were representatives from non-Western and Western missionary agencies. While the agenda at Thailand included all the non-Christians of the world, the focus at Edinburgh was more narrow, concentrating exclusively on frontier missions, those populations which have no church at all.

Most material in this book is taken from conference speeches which gave information and inspiration about the Hidden Peoples of the world, defined as "those cultural and linguistic sub-groups, urban and rural, for whom there is no indigenous community of believing Christians able to evangelize their own people." The goal was to stimulate mission agencies to accept specific responsibility for reaching the 16,750 Hidden Peoples by the year 2000.

The consultation was critical of competition in mission, the tendency to build on others' foundations, ignorance of Hidden Peoples, limiting mission to fraternal relationships with national churches, assuming that because there is a church in a particular country all the people of that country have access to the gospel, and the tendency of too many missions to think in terms of a strategy of closure.

A basic theme is that many people have no opportunity to become Christian since they have no way to join an acceptable group in a face-to-face relationship; some groups have not a single congregation of Christians. Too many missionaries are working with people who are already reached. A concern is that not all mission be screened through national churches and that mission is not finished when national churches are established. One needs to participate in and work with national churches, but one must also consider pioneering in frontiers. The problem for mission is not closed doors but the lack of missionaries and the deployment of missionaries.

This reviewer affirms the need to recover a vision for reaching peoples in frontiers where there is no real opportunity to become Christian. A holistic view of mission can be so diffused that it loses necessary specificity. One needs to applaud the concern that Western and non-Western agencies accept this as their task. The call for closer cooperation between mission agencies and churches is a hopeful sign. So is the candor concerning the negative and positive effects of parallel models where mission leaders and church leaders work side by side instead of in partnership or integration. One can appreciate the warnings against triumphalism, dishonest reporting, seeing Hidden Peoples as part of a spiritual numbers game, and depersonalizing people by regarding them as targets. The case studies are helpful in noting possible points of contact for the gospel. The emphasis on identifying particular people groups within national entities is a needed corrective to our understanding of mission.

While some non-Westerners contributed to the consultation, the terminology remained Western. Such terminology is helpful in stimulating vision, but at points it appears too mechanical. Sometimes it seems that the Bible is used to support a particular strategy and that mission history is interpreted too narrowly. While it is important to identify unreached peoples, one can easily inflate their number (16,750) by one's definition of homogenous units. An assumption of the consultation was that a vision needs to be precise if it is to be obeyed, but one wonders if some of the data wasn't pushed a bit too far for the sake of precision. Is it possible that a vision loses its power when it is too concrete and specific?

Calvin E. Shenk is Professor of Church Studies and Mission Interest Coordinator at Eastern Mennonite College and Seminary, Harrisonburg, Virginia. He was a missionary to Ethiopia with Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, from 1961-75.

Interreligious Dialogue: Facing the Next Frontier. Edited by Richard W. Rosseau, S.J. University of Scranton, Pennsylvania: Ridge Row Press, 1981, 244 pp., $13.50 (pb)

Reviewed by Ronald Neufeldt

This is the first volume of a proposed series entitled *Modern Theological Themes: Selections from the Literature*. Its eleven essays deal with the issue of dialogue between Christian and non-Christian religious traditions. The volume raises more questions than it answers. The general call to the churches is to move beyond their traditional concern for dialogue with Jewish and perhaps Muslim communities to include the next frontier—Hindu, Buddhist, etc.—communities.

The book is directed to Christians or to Christian communities and is well worth reading as long as one does not expect to find an abundance of answers to the issues raised by interreligious dialogue. With two exceptions the essays are written in a style and vocabulary that should make it easy for lay Christians to understand.

The strength of the volume lies in pertinent questions it raises concerning missionizing or proselytizing. This ought to concern evangelical churches who have long been noted for their missionary efforts, but who have to date paid little attention to interreligious dialogue and its implications for missionizing. The essays point out that true dialogue has as its aim an understanding of the world views of others, and through those a better understanding of one's own position. This means, of course, that one opens oneself up to change, something that has been difficult for Christians. The articles further point out that Christology is the central issue for Christians in engaging in dialogue.

The weakness of the volume is that it draws heavily on theologians and incorporates little of the insights of the history of religions. For a long time historians of religion have addressed themselves to interreligious dialogue and called on theologians to address themselves to it. Such historians ought to be taken more seriously by theologians. This would help to eliminate some of the superficiality which too often characterizes theologians' treatment of non-Christian religions.

Ronald Neufeldt is Associate Professor of Religious Studies at University of Calgary (Alta.).

Not in Vain: The Story of North Africa Mission. By Francis R. Steele. Pasadena: William Carey Library, 1981, 192 pp., $4.95 (pb)

Reviewed by Bertha Beachy

This book tells the story of the North Africa Mission which absorbed the Southern Morocco Mission in 1959 and the Algerian Mission Band in 1965. With its beginnings in England, NAM has become a faith mission both interdenominational and international in scope. It has now spent a full century of sharing the love of Jesus Christ in North Africa.

This brief chronicle recounts beginnings, mission strategies, and the development of NAM in North Africa and at home. The vision survived two world wars, colonial restrictions, and work under newly independent Islamic nations. This required adapting to indirect ministries or staff working outside of Africa. Rather remarkable is the present goal of twenty-five national churches by 1986, since the first national church was organized in 1979!

Dr. Steele, who has worked nearly thirty years with NAM, strives to tell objectively what this important Islamic Christian encounter has been. This book basically reflects the Christian missionary part of the story, but Steele attempts to answer questions raised by denominational missions.

This book offers valuable insights for anyone interested in Islam today, which remains Christianity's greatest challenge. Two lessons among many that could be cited for Islamic witness are these: Dr. Steele believes the early church in North Africa disappeared because the Scriptures were never translated into the language of the people; and faithfulness in sharing the gospel is "not in vain," in spite of few visible results.

Bertha Beachy is manager of Provident Bookstore, Goshen, Indiana. She served twenty years as a missionary teacher among Muslim Somalis in East Africa.

Church Planting Through Obedience-Oriented Teaching. By George Patterson. Pasadena: William Carey Library, 1981, 64 pp., $4.95 (pb)

Reviewed by Paul M. Lederach

At first glance this book should have a lot to deliver, since an emphasis on obedience seems always needed. Several principles are worthy of attention: keep teaching simple; keep it tied to real life; require verification of putting teaching to practice; expect results.

But the book turns out to be a disappointment on at least three counts: 1) The view of Jesus does not come to grips with his life and teachings. Obedience-oriented teaching must take into account Jesus' constant call, "Follow me." 2) The view of the church lacks an emphasis on brotherhood that goes beyond "fellowship" to include matters of care, mutual aid, and discipline; it also lacks a clear emphasis on the visible nature of the church because of the holy lives of its members. 3) The author constantly polarizes matters that belong together: religious schools/churches, repentance/rational decision, disciple/student, evangelism/worship.

This book simply does not deliver what the title offers. If the book provides an indicator of the level on which church growth people operate, the future looks bleak. The flippant style along with an inadequate grasp of many issues makes one wonder why the book was published.

Paul M. Lederach directed curriculum and congregational literature production at Mennonite Publishing House from 1952-78. His most recent books are A Third Way *(Herald Press, 1980),* Teaching in the Congregation *(Herald Press, 1979), and* The Christian on the Highway *(Herald Press, 1981).*

Understanding Church Growth, revised edition. By Donald A. McGavran. Grand Rapids: Eerdmans, 1980, 488 pp., $12.95 (pb)

Reviewed by Paul I. Dyck

Donald McGavran began his missionary career in India, working just a few miles from the General Conference Mennonite missions. Early in his career he began to wonder why some churches were growing and others were not. As he pondered this riddle, he came to realize that all human beings belong to groups, and these groups have a great deal to do with church growth. He soon began to write articles and books in which he explored this concept. *Bridges of God* (1955) and his first edition of *Understanding Church Growth* (1970) applied this group concept to missions in the Third World. In the 1980 edition he has expanded and revised the discussion to include North America and Europe.

McGavran is saying that the gospel flows in human channels. People affect and influence each other; this should be used to further the gospel. People do not want and should not be expected to leave their group (class, kin, tribe) in order to become Christian. Leaving one's group tears the fabric of relationships within which a person lives.

We Western people have been so heavily influenced by individualism that we frequently make the error of insisting that people have to become Christian one by one. This may effectively stop church growth among a particular people. McGavran thinks that it is much easier and equally valid for groups which already have a strong sense of belonging to make multi-person decisions—which leaves the web of relationships intact. As a particular people shows receptivity, that group should become the focus of a church planter's activity, even though others in the area are left alone. The church planter should plan to win all the members of a receptive group, not just a few individuals.

McGavran has some sensible suggestions to make regarding the desire of missionaries to improve the health, education, and financial welfare of converts, and how these activities need to be balanced with establishing new churches. The danger of too much help for too few people is to create an enclave of higher-class Christians among lower-class unchurched masses, thereby stopping growth.

I recommend this book to all who are concerned about the spread of the gospel. It is must reading for every church planter. Recent dramatic successes in establishing Chinese Mennonite churches in a number of the larger cities of the USA and Canada are clear demonstrations that McGavran's thesis is sound.

Paul I. Dyck is administrator of Mennonite Memorial Home in Bluffton, Ohio. He earlier served as a missionary in India.

Compassionate and Free: An Asian Woman's Theology. By Marianne Katoppo. Maryknoll: Orbis Books (copyright held by World Council of Churches), 1980, 96 pp., $4.95 (pb)

Reviewed by Barbara K. Reber

Although painful reading at times, this is a most compelling book. Marianne Katoppo, a prize-winning novelist, theologian, and journalist, speaks at times angrily and personally. She explains well why Asian Christian women seek the right to be different, to be "the other" rather than being satisfied to accept identities from other cultures and from men.

Katoppo writes from her own Indonesian perspective. Having lived in Asia myself for a number of years, I was able to understand and feel with her when she spoke of her Asian sisters and of the way women are exploited. She addresses in a most forthright manner both general exploitation and specific burdens on women generated by First World practices. She is clear that women's liberation is also men's liberation.

Anyone interested in Asian culture would do well to read *Compassionate and Free.* One can't help but become emotionally involved with Katoppo's case studies. "Are we so fearful, have we so little confidence in the power of Christ and the Kingdom of God, that we don't want all God's people stretching to their full length? Are we like the oppressors, who keep dangerous prisoners in tiger cages?"

This is one Asian woman's theology. I hope it will not be her last attempt at helping us to understand the theology of our Asian sisters.

I am—You are.
I am free—You are free.
But—where *I am,* what *I am, you cannot be.*
Where you *are, what* you *are, I cannot be.*
Am I encroaching on your freedom?
Are you intruding on mine?
Have I the right to be what I am?
Can we be fully human: You and I, each in our own way?—Marianne Katoppo

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Book Briefs

You Must Be Born Again—A History of the Evangelical Mennonite Church. By Stan Nussbaum. Fort Wayne, Indiana: Evangelical Mennonite Church, 1980, 71 pp., $2.00 (pb). The Evangelical Mennonite Church (EMC) began in 1865 when Amish bishop Henry Egli, at Berne, Indiana, contested traditional views on baptism. Known as the Defenseless Mennonites until 1948, this history shows the EMC to be increasingly skittish about the "Mennonite" in its name. According to Nussbaum, doctrinally, the EMC held "(1) a bull-dog grip on the fundamentals of the faith, (2) indifference or indecision on a large number of peripheral issues, and (3) an increasing tendency to treat Anabaptist distinctives as peripheral." The group puts great stress on mission.—*Wilbert R. Shenk*

From the Underside: Evangelism from a Third World Vantage Point. By James A. Armstrong. Maryknoll: Orbis Books, 1981, 112 pp., $4.95 (pb). Methodist Bishop Armstrong calls for an evangelism that touches not only the heart, but also the structures and institutions of society. The underside of humanity is the Third World, the have-nots, the powerless. The "superside" (my term) of humanity is the world of power and luxury. Evangelism and the gospel of Christ fully understood, according to Armstrong, change the total situation of all segments of society. Jesus is the model for calling all to repentance. Personal piety must extend to action that opposes and corrects the tyrannies of the world—a concern that resonates with the Anabaptist/Mennonite tradition. Celebrity religion of our day needs to hear this. This valuable, convincing thesis seeks to be biblical while socially relevant in the Third World and in our world.—*Glendon Klaassen*

Convictions: Political Prisoners—Their Stories. By Arthur Dobrin, Lyn Dobrin, and Thomas F. Liotti. Maryknoll: Orbis Books, 1981, 128 pp., $5.95 (pb). This book gives a wrenching description of circumstances and anguish of prisoners before, during, and after prison. The experiences of political prisoners focus quickly on human rights violations—harassment, intimidation, detention and interrogation, rape, torture, solitary confinement, and—most important—dehumanization. The simple human accounts are drawn from nine different countries. Persecution for dissent from established political policy is an international reality. The large-scale miscarriage of justice is cause for alarm. Governments have stepped outside their divinely ordained role of punishing the evildoer; they have become the evildoers. Regarding human rights, it is all too common for the North American to inquire whether the victims' conduct was provocative or whether the governments' violations are systematic. Such questions divert attention from urgent questions about the inhumanity of a government toward its citizens.—*Urbane Peachey*

Mission Trends No. 5: Faith Meets Faith. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. Grand Rapids: Eerdmans, 1981, 320 pp., $3.95, (pb). Readers familiar with the first four books in this series will appreciate the careful way in which Anderson and Stransky choose articles from a wide range of mostly Third World theologians for their collections. This collection on the theme of interreligious dialogue will not disappoint them. The twenty-four essays are divided into three sections: Mission and Religious Pluralism, Dialogue on Dialogue, and Interfaith Relations in Practice. Their collective scope is perhaps the broadest of any book in this series. The editors and publishers of this series continue to demonstrate that at the forefront of mission thinking and activity is also the broadest type of ecumenism.—*Adolf Ens*

Perspectives on the World Christian Movement. Edited by Ralph D. Winter and Steven C. Hawthorne. Pasadena: William Carey Library, 1981, 846 pp., $14.97/834 pp., $11.96 (pb). This collage of writings is a prodigious encyclopedia of eighty-seven missiological articles in over 800 pages, quite a library in itself. Most of the authors are evangelical contemporaries, including Arthur Glasser, Ralph Winter, Donald McGavran, Paul Hiebert, David Hesselgrave, Don Richardson, Herbert Kane, Phil Parshall, Alan Tippett, and Warren Webster. Included also are classics by Kenneth Scott Latourette, J. Hudson Taylor, Samuel Zwemer, William Carey, and John R. Mott. In his Foreword, Leighton Ford commends the volume because it presents world evangelization in its proper **priority,** as a **possibility,** and for its appropriate **perspective,** namely the biblical, historical, cultural, and strategic. This useful tool for missiological studies, however, portrays but one theological perspective and fails to provide that balance of writings from the Roman Catholic, concilliar, and evangelical persuasions that other books, edited by Gerald Anderson and Thomas Stransky, have successfully combined. Nonetheless, this pooling of over seventy authors can provide both lay people and college students with a helpful introduction to missiology.—*Peter M. Hamm*

Editorial

The articles which comprise this issue of **Mission Focus** may be read in two ways. The writers give us brief but valuable vignettes out of the history of three churches in the Mennonite tradition. Each story begins in the last quarter of the nineteenth century. Each one tells of the early efforts by culturally isolated groups to relate to other groups. Each writer traces changes the various groups underwent as a result of these new associations.

These articles are also studies in inter-ethnic relations. As such they highlight several missiologically significant facts.

1. The long-term effectiveness of the mission group in achieving its goal of bringing to birth new Christian fellowships and congregations is directly related to its effectiveness in eliciting and preparing leadership from within the emerging group.

2. Closely related is the matter of **ownership.** Does a mission maintain its control—both physically and psychologically—or does it encourage local ownership from the outset?

3. Ethnicity is both bridge and barrier in the communication of the gospel. Tight-knit, culturally closed ethnic groups usually lack cultural sensitivity to other groups. They project an attitude of self-sufficiency or protectiveness which makes the outsider feel unwelcome. Not only does this make it difficult for the one on the outside to understand why he or she would wish to move inside, it distorts the very meaning of the message which is supposed to be shared by making it seem to be the private property of that group. On the other hand, the gospel can move easily within the group which has a language and values in common.

4. These case studies point up, in varying degrees, that long-term inter-ethnic relations can be sustained only if there is genuine openness (especially on the part of the dominant groups) to change. The Barrett article is especially pointed in saying that the larger church long failed to see how its structures held new members and ethnic subgroups at bay.

5. Although all three of these studies are of mission efforts in North America, they underscore the fact that cross-cultural missions are not restricted to other countries. At the 1982 American Society of Missiology annual meeting, Orlando E. Costas described at length the range of so-called hidden peoples in the United States. Not all of them are unevangelized, but they are largely hidden from the eyes of the majority white Anglo-Saxon population.

6. Particularly LeRoy Bechler's article points up the ebb and flow historically which has set the stage for mission. Attitudes change; the sociopolitical context is in constant flux. For the church the call is always to be nonconformed to the world's way of viewing peoples and their situations. The church has seldom been ahead of society in addressing injustice and social ills, despite the widely held assumption that North American society embodies much of Judeo-Christian values.

7. The authors also teach us that we have mined little of the rich deposits of Christian experience in a variety of ethnic groups. But it is there waiting to be tapped. Don Ratzlaff's description of the dynamic worship among the North Carolina churches fills those of us from more staid backgrounds with wistfulness.

8. Lois Barrett lays down a demanding challenge that we develop a vision of the new *ethnos*—the new humanity—"based on a common faith and life, not on blood relationships." In a world where inter-ethnic conflict is the root cause of much present-day tension and war, one dares to hope that the Christian movement whose very life is nurtured and sustained by the love of God in Jesus Christ might courageously demonstrate this novel ethnicity.—Wilbert R. Shenk

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A Case Study in Mennonite Missions

The Church Takes Root in Africa

DONALD R. JACOBS

This is year 457 since a little cluster of disciples in Zürich, Switzerland, broke first with the Roman Catholic Church and then with the Reformers because of their uncompromising insistence that the church is a company of converted adults. This was a radical departure from the state-church theology which insisted that belief follows baptism. When this little group, the Anabaptists or rebaptizers, were asked why they fell prey to this new heresy, they often quoted the Great Commission of Jesus Christ because it established the basis of their theology. In it Jesus instructed his disciples to teach and then baptize—not the other way around. The commission contained not only the evangelistic imperative, but was in itself a statement of dogma.

This theology which placed conversion prior to baptism sent a shock wave across northern Europe because it challenged infant baptism which was practiced universally in Christian lands at the time. Were this novel idea to be followed, it was feared, there could be no state church. The state-church system was the backbone of sixteenth-century society in most of Europe.

As Anabaptist brothers and sisters read the Scriptures they became ever more convinced that a church which does not insist on conversion for all of its members cannot really be called the church of Jesus Christ. With this burning, liberating message, these sixteenth-century evangelists spread across northern Europe calling for conversion through repentant faith in Jesus Christ, new life in the Holy Spirit, and a new way of building voluntary communities of caring, sharing people. This constituted a new way of perceiving the kingdom of God on earth; at least it was new for sixteenth-century society.

The state church naturally set about to put a stop to this nonsense because it threatened the socioreligious status quo. The method both Catholics and Reformers used was torture followed by death—if there was no recanting. Hundreds of our Anabaptist spiritual ancestors paid the price of obedience which often meant prison, torture, and death. This persecution did limit the expansion of the movement, but those who survived were as firm in their faith as ever. The theological nerve center of the Anabaptist movement was the requirement of conversion for each person and the commitment to follow Christ as brothers and sisters in a common commitment.

Mennonite evangelism: Europe to North America to Africa

Anabaptist evangelists quickly spread across northern Europe witnessing to anyone who would give them a hearing. Hundreds of fellowships were established from Holland to Austria. These fellowships in turn became centers for evangelization, and so the good news spread quickly. But persecution and other problems eventually took their toll. The movement had been established over a broad area, but upon close examination, we note that only German- and Dutch-speaking congregations persisted into the following century. No available data indicate whether non-Germanic and non-Dutch congregations were established or not, but by 1600 the movement was contained in German-Dutch cultures. This bicultural state of affairs persisted until 1900, 375 years after its emergence, when those congregations slowly opened their doors to persons of other cultures. But that is getting ahead of the story.

Normally when Mennoniates migrated into non-Germanic cultures they carried their culture with them. Within their ethnic communities or subcultures they tried to live out their evangelical convictions, not by actively evangelizing others, but by assuring that their children had an experience which could be called conversion. Their congregational growth was primarily biological and therefore endocultural.

The Wesleyan revivals of the eighteenth century did not affect Mennonites much, but when the spiritual revivals of the late nineteenth and early twentieth centuries swept across North America, the Mennonite Church was definitely influenced.

This evangelical awakening touched a chord of response within the Mennonite Church because they too held to the theology which placed conversion as the major goal in mission. But Mennonites held to other theological positions such as nonconformity and nonresistance which were not as fully developed in many parts of the evangelical awakening. A great debate ensued among North American Mennonites around the question, "Can we be aggressively evangelistic and yet maintain a pure, disciplined church?"

The Mennonite Church took its first steps in mission by entering North American cities. Following that it began work in India and Latin America; but it did not enter Africa until the 1930s. The Brethren in Christ work in Rhodesia was begun before the turn of the century; then the Congo Inland Mission and the Mennonite Brethren entered Zaire. Subsequently, after

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This case study was first presented to Mennonite World Conference General Council, Nairobi, Kenya, July 24, 1981. Donald R. Jacobs is currently executive director of Mennonite Christian Leadership Foundation, Salunga, Pennsylvania.

America's Great Depression, new mission fields were opened: first Tanzania, then Ethiopia, Somalia, Ghana, Nigeria, and others.

The type of mission activity of Mennonite missionaries was similar to that practiced by Protestant missions. In the Mennonite case, however, missionaries carried their faith in Anglo-Germanic cultural forms, and they gave more attention to their twin doctrines of nonconformity to the world and nonresistance relative to war and the use of force.

Mennonite churches take root in Africa

The Mennonite churches in Africa are now well established and quite mature. Some have been privileged to go through times of prosperity as well as suffering; many spiritual giants have emerged in the African churches over these years since the initial introduction of the gospel.

If figures are correct, 104,000 Mennonites are in Africa today—about 16 percent of the total Mennonite population in the world. Since the 1978 Mennonite World Conference, African Mennonites have surpassed Canadian Mennonites in number. Zaire alone counts over 70,000 members in the Mennonite churches; the largest Mennonite congregation in the world may be the one in Addis Ababa, Ethiopia.

What is the situation in these first-, second-, and third-generation churches today? Is the Mennonite church at home in Africa, or is it still a foreign church? How deeply has the Mennonite church penetrated Africa's soul? Has the Mennonite church become a truly contextualized church in Africa?

Contextualization in African cultures

What is a contextualized church? It is a church in which the deepest needs of its own members are being met in Christ; it is a church which is proclaiming the living gospel in culturally relevant ways so that its neighbors see clearly and accurately who Jesus Christ really is; it is a church which confronts the dominant evils in its society in the name of Christ. All churches anywhere in the world should be judged against this threefold definition.

Anglo-Germanic North American Mennonite missionaries tried to address African questions in their evangelization work. Judging from the result, they were not completely unsuccessful; African leadership is now firmly in control in all of the Mennonite churches in Africa. Now the test is upon the church.

This is the first post-missionary generation. Missionaries are being assigned, but they are usually not in a position to exert much influence on the church. According to the 1978 *Mennonite World Handbook*, about 150 Mennonite missionaries are working with Mennonite churches in Africa. A rough calculation reveals that not more than a third of this number get involved in evangelization or nurture in the churches. Most of the missionaries are involved in institutional ministries. All told, there is roughly one missionary to 700 local members. Taking only those involved directly in church work, the ratio is about 1 to 2,000. Aside from medical, educational, and development workers in Tanzania, for example, only four missionaries serve among a church whose membership exceeds 11,000.

Contextualization is now in the hands of local leaders. As the churches inherit, in a sense, the legacy of the missionaries, it is a good time to ponder their state of affairs.

Mennonite churches in Africa are growing at a substantial rate (an average of perhaps 4 to 6 percent per year). Spiritual vitality, while not uniform across the continent, is certainly high. The churches are producing some excellent trained leaders for responsible positions in national life. The churches have a growing awareness of their place in the international picture. The church is alive.

Major issues facing Mennonite churches in Africa today

What problems are African churches facing as they move into the new era? While not peculiarly African, seven problems are among the most urgent confronting the churches in Africa.

Christology. What is the place of Jesus Christ in the daily life of African Christians? Is he an extraordinarily powerful ancestral spirit? Is he a divinity, one of the expressions of God? Does he overcome demons? Can he break a curse? Can he heal sickness? Is Jesus one among many optional sources of power? Or is he the Creator God appearing in weak human flesh—to suffer and die for our sin and for our victory over evil—and is already becoming King of kings and Lord of lords?

Culture and gospel. What among the variety of good things which Western missionaries brought is essential to the gospel, and what is simply cultural embellishment? To illustrate, the

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missionaries brought an emphasis on literacy. Is literacy an integral part of the gospel? It must have seemed so to many African people. In fact, to attend a worship service in Uganda is to be able to read. This must create an image which is not exactly in keeping with the spirit of the gospel.

Another example is the missionary's concern for thrift and saving. This is such an exalted value, especially among Mennonite missionaries, that it is almost next to godliness. For them, when thrift is threatened by family needs, family needs must take second place to financial viability. Clearly the Western missionaries had convinced themselves quite often that many of their most dearly held values were somehow Christian values and should be universalized.

Identity. How are Anabaptist themes best expressed in a variety of African cultures? What does it mean to be a Mennonite Christian? Western Mennonite visitors to African churches often ask, "Are these churches Anabaptist, or not?" Some see little Anabaptism in the African churches; others see a good deal.

Perhaps at this point it would be good to lift out several of the major themes of the New Testament which Anabaptist and Mennonite Christians regard highly.

- Conversion or rebirth is an absolute condition for baptism.
- It is important to depend upon the Holy Spirit to exalt Christ in the peoplehood and to lead the believers into truth.
- The Christian life is to be lived in community.
- The New Testament is the fulfillment of the Old Testament, and therefore, hermeneutically, it takes precedence.
- Leaders are servants of the peoplehood, not lords. Leadership is to be practiced in servanthood.
- Christians are pilgrims who do not use violent means to protect either their own rights and property or the rights and property of others.
- A spiritual battle rages between the kingdom of God and the kingdom ruled by Satan. Christians participate in this struggle.

Mennonites are not the only ones who hold to these convictions, but these do serve to make up a cluster of Anabaptist-oriented themes.

Ecclesiology. What is the nature of the Mennonite Christian community? Anyone who examines the emergence of mission churches in Africa must be struck by the critical attitude of those churches toward the cultures from which they came. In turn they are often perceived as separatists. The result is that all too often the church is seen as a group of people that disrupts local community life. In the past, not only was the community disrupted, but within the church itself the mission churches somehow failed to create a new community in which each member could find a place similar to that in the traditional community.

Maybe the churches did not desire to create new communities because that would have cut them off from their cultures. Their fears were confirmed because this is precisely what happened; even though the members were cut off largely from the societies out of which they came, they did not have firm rootage in the Christian community because it failed to coalesce.

How successful have African churches been in breaking down ethnic barriers within their peoplehoods? This is where much of the tolerance and love so clearly expressed in the New Testament is working itself out in African church life. Yet, many challenges in this area are not being met.

The third level of peoplehood which is being addressed—but with some confusion—is the nature of the peoplehood and commitment which binds the total international Mennonite family together. The question is basically, "How can the children of the same father and mother so help each other that the worth and dignity of each is protected?"

The question of rootage. What is the place of denominational history in forging an identity? How is identity formed? Certainly every Anabaptist or Mennonite owes much to the events which took place in northern Europe between 1525 and 1550. That period is an important one for our people because it helps us to understand who we really are.

Suppose the Anabaptist movement had started among the Mozambiqueans during the Portuguese mission era when the Roman Catholic Church was a strong state church throughout much of what is now central Mozambique. Suppose people involved in that movement 400 years ago would have preserved the essence of their faith in what to them were meaningful forms. Suppose that after 400 years they came to Hillsboro, Kansas; Lancaster, Pennsylvania; and to Amsterdam, not only to explain what happened in 1525 in Mozambique, but to suggest that Westerners could actually be grafted into that series of events. I imagine that it would be difficult for Germans to accept Mozambiquean roots as part of their own history of faith. Yet this is precisely the kind of thing we assume is possible for non-Germanic people.

How possible is it to graft history across races and cultures? Where do lines of history converge? Does denominational history converge most meaningfully when we meet in international gatherings such as Mennonite World Conference events? Or do they meet in Acts 2 experiences? Or do we find our rootage as basically parallel histories held together by the mission movement? These are questions which we will be wrestling with for the next several decades.

Cultural solidarity. How can churches develop more solidarity with national culture? Normally the first phase of churches in traditional society is a rejection phase. During this phase many foreign elements are borrowed quickly. The groups develop an identity by rejecting much in the mother culture. They tend to consolidate their groups by new symbols and taboos. By relating closely to foreigners they make it clear to their neighbors that they do not expect the normal local power sources to empower them; they are empowered from abroad.

This rejection phase can be more or less severe, depending on circumstances. In the course of time, groups enter the accommodation phase. During this time the identity of the groups is sufficiently clear so that they can relate on equal terms with the cultures out of which they have come. They proceed to make this known by rejecting or modifying many of the foreign symbols to which they had earlier held and in taking on an increasing number of local symbols for use within the church. During this period the churches become involved in many of the national concerns, and they become convinced that they are salt and light in those societies.

Many of the churches in Africa find themselves in the accommodation phase. During this phase they clearly dislike paternalistic involvements by churches from abroad.

Mutuality. How can the church be assured that it is not dependent on outside assistance? Sharing resources is essential if there is to be an authentic Christian community. However, when some of the most influential leaders in a church are empowered by foreign money and prestige, real problems emerge. The question is essentially whether everything which is done in the name of the local church is in fact its own.

More questions could be asked, but they would in no way refute the fact that the Mennonite church has taken root in Africa. Mennonite themes and doctrines will be expressed in Africa, but not always exactly in the ways they are expressed in the West. The viability of the church in Africa will in large measure depend upon how successful the church is in finding meaningful ways to share the faith.

Reflections on Mennonite Mission Experience in Somalia

BERTHA BEACHY

Recently Ahmed, a Somali friend, called long-distance to arrange for his cousin Nura to spend a weekend with me.

I had first met Ahmed in Goshen, Indiana, when he was a student at Goshen College and I was on my way back to Somalia (known as British and Italian Somaliland, named Somali Republic in 1960, and finally Somali Democratic Republic since 1969). Five years later I moved to Goshen, and he invited me to his graduation. That same summer he asked me to help with a presentation on Somali culture. I was startled to discover that he had always attended Mennonite-operated schools: elementary school in Somalia, high school in Canada, and college in the USA.

Ahmed no longer lives in Goshen, but he continues to drop in to see me when he brings friends or relatives to visit the college. I am always delighted to receive Somali news—just to have a Somali conversation. Perhaps the Somalis' oral tradition has made them such keen observers of people, situations, and the world.

Somalis value education highly. Ahmed's family could afford the fees, and they wanted him to study in an English-speaking boarding school. Thus the course of his life was set when they sent him south to study in the mission school which has since brought him to America.

Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, sent workers to Somalia in 1953. They made their greatest impact through education in Somalia. When the first missionaries arrived, Somalis were under a United Nations charter with Italian administration. Never before had Eastern Board worked in a country known to be 100 percent Muslim and 70 percent nomadic camel herders. This culture produced warriors and religious men who were often bards who composed long poems to communicate clan messages. The fittest survived colonialism and a harsh environment and became fiercely independent.

A poet, warrior, and religious teacher in the fiery person of Mohamed Abdullah Hassan is recognized today as the leader who gave birth to Somali nationalism and the idea of a greater Somalia. For twenty years he fought Somalis and the British "infidels" alike, refusing to accept schools or missionaries. In 1920 when the British dropped the first bombs in Africa on his stronghold, he escaped into Ethiopia.

No great welcome

Thus when the Mennonites arrived some thirty years later in the capital city of Mogadishu, they received no great welcome from either religious Somalis or from the Italians. Christianity was seen as white and Western and therefore suspect. But the pragmatic Somalis soon asked for English classes and medical clinics. This meshed with the training of missionaries and opened a way for contacting Somalis. From the beginning we understood that our stay in Somalia was rather tenuous.

We watched independence come in 1960. We also watched from the mission compound as tanks rolled down the streets during the 1969 revolution. We cheered the 1972 decision to use Latin script to write the Somali language, though it meant nationalization of most of our activities. Eventually the remaining ten missionaries were asked to leave in 1976. (Since 1981 several people have returned to fill specific jobs as requested by the Somali government.) We had meanwhile survived the changing of the constitution to "no proselytizing," the stabbing to death of a missionary, the teaching of Islam in mission schools, the taking over of mission property, and at times some real personal difficulties.

Even now whenever I meet Ahmed, I ponder the complexity of our mission endeavors in Somalia. Though he spent nearly eighteen years studying under and with Mennonites, Ahmed has never received the gospel as the good news. This brings a number of issues into focus for me. The missionaries were unprepared to understand Islam in a serious manner and see how deeply it ordered Somali life. The unwritten Somali language did not facilitate learning language and culture deeply. Equally complex was the nurturing of our own spiritual lives in an alien environment.

Though we read Muslim books and magazines, nearly ten years passed before the first missionary women formally studied Islam. Only several years later did the missionary men study formally, though the religion and culture in Somalia were male-dominated. Unlike many Arabic-speaking countries Somalia had no institutions within to provide this opportunity for us. English language was the big push until 1972 when the Somali language was finally alphabetized. Thus the poetry, proverbs, and even songs remained beyond the understanding of most missionaries. Only a dozen missionaries spent six months in formal language study.

Legitimate presence

That happened partly because in a short time we were locked into institutions that provided English language and medical services. The institutions made our presence legitimate. We struggled to train Somali staff and have our institutions self-supporting. Thus we trained and doctored the politically powerful and those who could pay for our services. For the most part this took place in our environment and under our control. Missionary nurses who performed home deliveries more than the rest of us entered into the Somali context and experience.

We mostly worked with government leaders and seldom dealt with Somali clan leaders and religious teachers. That meant we worked outside the pale of real Somali authority. As Somalis moved through different political forms, the shape of authority also changed. Our position never remained static either, and we could expect changes on a daily basis.

The elements of the changing political structure and the Islamic context of an alien environment required deep spiritual resources within ourselves and the mission family. We grew in our understanding but sometimes with great pain. When all was well within the mission family, the gospel made sense to Somalis.

To tell the ways that God worked in us and in Somalia is beyond the scope of this article. We cannot, however, ignore the call to relate to Muslims. In this day of great Middle East unrest and a growing Muslim world, Christians—particularly Mennonites—should give themselves to prayer and fasting to find ways to bring Muslims, Jews, and Western leaders the good news of peace.

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Chinese Ecclesiology in Context

SHELDON SAWATZKY

A recently published analytical study of the church in Taiwan indicates areas of present or imminent crises: lack of trained church leadership, no missionary vision, little planning for evangelism, and no advancement in measurable church growth (Swanson, 1981). However, the author's suggestions for correcting the general malaise of the church in Taiwan fail to touch on one issue of primary and critical importance: comprehension of the true biblical nature of the church as applied to the church in the Chinese cultural context.

Churches produced from the evangelistic efforts of Western missions all too frequently and uncritically adopt the ecclesiastical structure, practice, and theology of their founding missions. This is regarded as the proper response to the teaching and practice of those used by God to bring them to Christian faith.

During periods of missionary advance and rapid church growth, concern for theological reflection on the nature and task of the church is inevitably eclipsed by issues of soteriology and Christology. Teaching on the nature of the church is neglected in the face of more pragmatic concerns. Of the Chinese church, Kenneth S. Latourette said, "Church consciousness was either non-existent or weak. By tradition Chinese Christians were not church-minded and, as a reflection of that attitude, the favourite expression was not 'the Church in China,' but 'the Christian Movement in China' " (Latourette, 1954:380; see Neill, 1957:127; Hayward, 1974:35; Chao, 1969:8).

The Taiwanese church (including the Mennonite church) likewise appears to manifest an inadequate rootage in an understanding of what it means to be the church within its own cultural context. This situation is due in part to the Chinese/Taiwanese church's dependence on the Western missionary's approach to theology. What Robin H. Boyd terms "the Latin captivity of the church" (1974) and Alan Geyer calls the "Teutonic captivity of theology" (1969:542) has stifled theological creativity by the younger churches, causing them to suffer "seriously from spiritual and intellectual rootlessness" (Shenk, 1973:295). Shaped by the initial presentation of the gospel as a set of dogmatic propositions, characteristic of Hellenic thought categories and formulations, the new churches in many cases misunderstand attempts to indigenize theology as withholding the full benefits of the missionary's religion and culture. The tragic fact is that until recently, even non-Western theologians were often captive to the "Aryan bias of Christian doctrine" so that few indigenous theologies emerged (Geyer, 1969:542).

The urgent need is to make the theological task an integral part of the missionary/evangelistic task in order that people who experience faith in Jesus Christ as Savior "learn to live under His lordship so that their whole way of life identifies them henceforth as a part of the people of God" (Shenk, 1973:300). From the beginning they must help develop a theology indigenous to the church in its culture through "a dynamic process of confronting the community of faith with the full range of meaning of the biblical faith without resort to theological systems which become self-regulating" (Shenk, 1973:307).

The emergence of an indigenous theology requires a methodology of biblical hermeneutics and theological reflection that is contextualized. Such a methodology will seek to clarify the process by which the gospel not only takes on the forms of different cultures but also maintains the critical stance that seeks to transform culture. It will strive "to understand and take seriously the specific context of each human group and person on its own terms and in all its dimensions—cultural, religious, social, political, economic—and to discern what the gospel says to people in that context" (Taber, 1979:146). It listens to both Scripture and culture in an "ongoing 'dialectic' between the answers of Scripture and the questions implicit in one's situation" (Conn, 1977:105). This mutual two-way movement of interpreter and text should result in the transposition of the biblical message "from its original context into the context of the modern readers or hearers so as to produce in them the same kind of impact that the message was meant to produce in the original readers or hearers" (Padilla, 1979:83).[1]

A contextually relevant national church must do its own interpretation of the biblical message and not simply transplant a theology created in another situation. The Taiwanese/Chinese church cannot assume that Western theology is somehow universal or even superior. Neither can it suppose a kind of *tabula rasa*,[2] "a beginning of some Chinese indigenization of the gospel so new it operates without a sensitivity for the progress of dogma, the results of the Spirit's teaching his church through the ages" (Conn, 1978:44, 45). The broader historical context of the progress of theological thought through the centuries enters the process of interpretation of the church's nature and task.

The dynamic-equivalence model of the church provides a framework for ecclesial theology in context. A brief summary of one Asian-Chinese expression of ecclesiology illustrates a contemporary approach to reflection on the church and leads us to suggest a form for theological reflection on the church from within the Chinese/Taiwanese context.

A model for ecclesial theology in context

Contemporary theologians have different perspectives on the nature and function of the church. Some view the church as the locus and instrument of God for the manifestation of Christ's presence among the people of the earth. Others regard the world of humankind struggling for humanization as the locus of God's redeeming activity. In simpler terms, the difference is that between a theology of the church in the world and a theology of the world in the church. For those affirming the former position, "the contextualization of the Gospel can never take place apart from the contextualization of the Church" (Padilla, 1979:104).

If the gospel is to become visible in the life of the church and conveyed meaningfully to those in the world, the form of the church must be culturally appropriate to its context as well as faithful to God's design for the church revealed in Scripture. The model for the contextualization of the church is that of "dynamic or functional equivalence churchness" by which churches "bear the same resemblance to the scriptural models (both Old Testament and New Testament) of God's interaction with humans in culture that a faithful dynamic-equivalence translation of the Scripture bears to his interaction with humans in language" (Kraft, 1979:318).[3]

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A dynamic-equivalence church will employ culturally indigenous forms in fulfilling the functions of the church in its internal body-life and in its outreach in love and concern to people in its own society. In short, such a church will

> *(1) convey to its members truly Christian meanings, (2) function within its society in such a way that it plugs into the felt needs of that society and produces within it an impact for Christ equivalent to that which the first-century church produced in its society, and (3) be couched in cultural forms as nearly indigenous as possible* (Kraft, 1979:322).

A Chinese expression of ecclesiology

The Chinese church has produced little original theological thought. Chinese have never "worried about an underlying basis in their religious system, i.e., basing their religious practices upon a consistent system of thought. They would rather choose what seemed good and practical without worrying about philosophic consistency" (Oosthuizen, 1972:135). If this generalization holds true for Chinese religious practice as a whole, it is equally true of Chinese Christianity, in which evidence of a contextualized theology of the church is largely lacking.

Certain directions in the understanding of the church can, however, be perceived in the writings of those East-Asian theologians who are articulating their theological thought to the Chinese classic, *I Ching (Book of Change)*.

In terms of rediscovering the essential inner process of Jesus' teaching by using holistic and cosmic categories illustrated in the *I Ching*, Jung Young Lee suggests that we need to detach ourselves from the institutionalized church as an externalizing agent in order to be true Christians and understand the inner meaning of Jesus' teaching:

> *This creative detachment from the externalizing agent of our time is the only way to save the Church. Since detachment from the external element is essential to attachment to the real Church, our detachment from the institutionalized Church does not mean to forsake the Church. Rather it is the most effective way to affirm it and support it. We can affirm it through a creative negation. That is why Jesus said that we gain through loss and become the first by being the last* (Lee, 1976:207).

Thus the essence of the church takes precedence over its external form. The church, first of all, ought to be

> *the fellowship of love, the* **koinonia,** *the inner life. When this is accomplished, the external form of the Church's life, the institutional form, can be attained. That is why, in the patterns of inner process, inner reality takes precedence over external reality. However, the latter need not be excluded to affirm the priority of the former. Both of them are correlated in the process of becoming* (Lee, 1976:212).

By using the Chinese *yin-yang*, holistic categories in thinking about nature and function of the church, Lee perceives the essential priority of the inner dynamic or essence of the church that informs and shapes the external form and task of the church in the world.[4] Both the inner and outer processes of the church are still viewed in their totality as interdependent. Perhaps this way of understanding the church is close to the true biblical intent for the ecclesial body of Christ.

An approach to Taiwanese theological reflection on the church:

Having noted one Asian-Chinese articulation of ecclesiology, we now proceed to employ in part the principles of contextualization. I would like to outline an approach to theological reflection on the church's nature and task using the New Testament image, the body of Christ, interpreted in relation to the Chinese/Taiwanese cultural context.

Contextualized theological reflection on the nature and task of the church by Taiwanese Christians requires interaction between the biblical context, the historical context, and the local cultural context. These three components are summarized in a concise manner to suggest an approach to self-understanding by the Taiwanese church.[5]

Biblical context

Because the nature of the church is described largely through metaphors in the New Testament, the interpretation of these metaphors in Chinese analogical thought categories appears to be an appropriate hermeneutical approach. Unlike the propositional, abstract, rationalistic thought characteristic of Greek and Western thought, Chinese thought—like that of the biblical Hebrews—tends to be more analogical, intuitive, concrete, holistic, and paradoxical.

This kind of affinity between biblical and Chinese thought provides a natural starting point for theological reflection by Christians in a Chinese society. By interaction with the New Testament images of the church, the interpreter is involved in the process of bridging the gap between the Word of God and humans' right comprehension of its meaning. When biblical metaphors (including the parables of Jesus) are used as models for theological reflection, they

> *keep "in solution" the language, belief, and life we are called to, and hence they address people totally. If theology becomes overly abstract, conceptual and systematic, it separates thought and life, belief and practice, words and their embodiment, making it more difficult if not impossible for us to believe in our hearts what we confess with our lips* (TeSelle, 1975:1, 2).

Of the numerous images of the church in the New Testament, **body of Christ** is perhaps the most prominent.[6] "No other concept of the church represents his [Paul's] word and his message more adequately" (Käsemann, 1971:106); "few phrases in the New Testament carry as profound theological significance" (Craig, 1951:73); indeed, "it carries such a weight of meaning that it becomes an indispensable category for the understanding of the nature of the church" (Bender, 1962:23). The proper exegesis of the body-of-Christ image in any cultural context would seem to be important for comprehension of the church's nature.

Considered in isolation, the body-of-Christ image provides only partial insight for our understanding of the church. As applied to specific church situations by Paul in the Greater and Captivity Epistles, the basic thought expressed by the body-of-Christ concept is the same with different emphases and features of the concept arising out of its use in particular contexts.[7]

The concept of unity is common to the body image. Members of the church are linked not only to Christ but are also joined to each other in mutual functional dependence. Addressing issues such as the enthusiastic individualism of the *pneumatikoi*, gnostic anti-somatic doctrines, fornication and idolatry, Paul emphasizes that union with Christ excludes bodily union outside the sphere of Christian community in which the horizontal somatic unity finds expression in participation in the sacramental loaf and in a unity of diversity of functions according to the gifts of the Holy Spirit. In the Captivity Epistles, the unity of the body is displayed in the breaking down of the wall of hostility between Jews and Gentiles through the reconciling death of Messiah. The unity of the church represents in microcosm the cosmic unity which God

purposes to fulfill.

Whereas in 1 Corinthians and Romans the unity of church members with each other and with Christ appears to be static and inward-looking, the body in Ephesians and Colossians describes not so much the church's state as its growth and missionary extension under the lordship of him who is preeminent over all powers and all things. Whereas the body of Christ in the Greater Epistles is used primarily in reference to the local church, the accent in the Captivity Epistles is on the universal church. The new feature in the Captivity Epistles is the position and role of Messiah who rules, fills, and nourishes the body for its growth in love and unity.

Historico-theological context

To illustrate the consideration of a specific historical theological tradition, Taiwanese Mennonites will allow the Anabaptist interpretation and understanding of the church to inform their theological reflection on the nature of the church. In so doing, they discover that the Anabaptist movement as it emerged in the Reformation era sought to implement what it believed to be the true church according to the norm of the New Testament. The church was viewed as the *corpus Christi* in contrast to the church as coextensive with the state (*corpus christianum*) as manifested by the churches of the Magisterial Reformers. The church as *corpus Christi* is the visible body of Christ on earth consisting of persons who voluntarily enter into its fellowship through repentance, regeneration, and believer's baptism.

Every member of the body must be a sincere and obedient disciple seeking to realize individually and corporately a true *Nachfolge Christi*. The church is unified by love expressed in mutual sharing. As a disciplined body it consciously seeks to achieve and maintain a high level of Christian holiness or purity, separating itself from the unchristian practices of sinful society. It is therefore a church "under the cross," sharing in the sufferings of Christ in a world that does not yet acknowledge his lordship. The ordinances of the church have a symbolic rather than sacerdotal significance. All members of the body, leaders and lay people, share the responsibility of witnessing to Christ.

In their understanding and experience of the Christian life as it is lived out in the context of Christian community, the Anabaptists kept content and form, faith and practice, theology and ethics together in a dynamic relationship that typifies the metaphorical process of keeping "in solution" belief and life (TeSelle, 1975:1-2). Even as the life and teachings of Jesus served as the fundamental model for all Anabaptist faith and life, so their concept of the church as the bride and body of Christ was not merely a figurative way of expressing a belief. It was also the form for embodying that belief concretely. The body concept thus found visible display in the gathered, corporate, disciplined, unified, loving, sharing, and caring fellowship of the brotherhood community that characterized the Anabaptist church.

By their emphasis on the interrelation of faith and life, of the content of biblical faith and its form in practice, the early Anabaptists exemplified a dynamic process of metaphorical theologizing in which the revealed intent of God's Word was made manifest through the living reality of their Christian discipleship. Their practice of brotherhood community and their concern for the purity, harmony, and unity of the fellowship of believers in love and mutual service captured the essence of the New Testament concept of the body and bride of Christ. These features of the Anabaptists represent a distinct and radical epistemological shift that, on the one hand, brought them close to fulfilling the true meaning of biblical Christianity, and, on the other hand, brought them persecution by those who misunderstood the vitality of their faith.

Because of their ability to recapture in part some of the essence and form of the biblical faith, Reformation Anabaptism displays a peculiar affinity with aspects of Hebraic and Oriental thought. Thus, though distanced culturally and physically from each other, certain striking parallels in the world views of the Anabaptists, Hebrews, and Chinese are evident. These parallels include emphasis on community, human relationships, harmony, and peace. Concrete, intuitive, emotive modes of thought and expression are preferred to abstract, propositional, rational thought forms. No dichotomy is drawn between belief and action.

If these admittedly broad generalizations have any validity, then the New Testament image of the church as the body of Christ, the Anabaptist interpretation of that image, and the comprehension of that image for the self-understanding of the Mennonite Church in Taiwanese culture can intersect at a point of mutual interaction.

Taiwanese cultural context

How the church in Chinese culture appropriates the body-of-Christ metaphor for its own self-understanding and task will also be informed by the context of the Chinese culture and world view in which God has not left himself without witness.

Metaphor and culture. Modern statistics in cognitive anthropology, sociolinguistics, and other related disciplines are concerned with "the full array of signs and concepts men use to communicate with each other and to interpret themselves and the world around them" as the main description and analysis (Basso and Selby, 1976:2). Basic to the anthropological study of cognition in culture is the use of analogy and model,[8] whether it is the structuralist's use of language and linguistic theory as the model for understanding the structures of the human mind, or the analysis of symbolism, myth, ritual, and metaphor as expressions of human culture.

These studies yield intriguing clues to the relationship of metaphor and culture: 1) Metaphor is intrinsic to human language as a representational and emotive mode by which people organize, express, and understand their complex nature and world. 2) Figurative and analogical modes of thought play an important role in cognitive development, producing affective, conative, and motivational effects in operational cognitive systems in adults as well as children, in individualistic as well as collective social life. 3) Structuralism, which is itself metaphorical in applying the linguistic model for inquiry into other fields, stresses the relationships of elements in structural wholes, revealing universal laws which regulate the mind, the discovery of which allows the comparison of the structures of different social phenomena. 4) Human thought is metaphorical as it organizes and maps reality analogically in terms of different entities. This tendency of the mind to think in binary opposites provides a basis for metaphor (*yin* and *yang* in Chinese thought).

***Jen* and *li* harmonized in community.** Metaphors in religious culture contain binary oppositions, but instead of taking sides with one side or the other, they seek to harmonize, mediate, or resolve them. This process of function of metaphor is illustrated by the Confucian principles of *li* and *jen*, which in Confucianism are distinguished; yet both are regarded as essential to virtuous human social life.

Jen defies precise translation, but conveys the sentiment of humankindness, the person-to-personness expressed socially as communitas. *Jen* involves an active, dynamic relationship between people—an experience of sociality, of interpersonal relationship, of intersubjectivity (Jung, 1966:171). The Chinese

also view *jen* as a metaphysical reality in which "the moral mind, or the mind of *jen*, in essence is identical with the cosmic mind" (Tu, 1968:33). The person of *jen* forms one body with the universe, with all things, and treats all things as if they were his or her own body. Humans can have spiritual communication with the universe and establish a *jen* relationship with it.

Related to *jen* in a kind of creative tension which suggests a mutual dependency is the Confucian notion of *li*. Variously translated as "propriety, rites, ceremonies, ritual," the root meaning of *li* is close to the idea of holy ritual or sacred ceremony associated with the sacrificial cult in which the manes (spirits) of the ancestors were worshiped and honored. In Confucius' day it called attention to the whole body of tradition and convention, the "unwritten customary usages which regulated all the various relationships of society and family" (Smith, 1968:40). Through the metaphor of *li*—through the imagery of sacred ceremony—Confucius wanted us to see the form of learned tradition and convention and the patterns of concrete acts of human relationships expressive of *jen*, reciprocal loyalty and respect.

If the derivative meaning of *li* as propriety is considered, the existence of an "other" is implied so that to practice *li* involves the process by which a relationship is established. Thus, authentic humans (the people of *jen*) are truthful not only to their own selfhood but also to their sociality as the self is extended to attain its authenticity in society. The dichotomy of self and society is viewed as "two mutually dependent aspects of the same dynamic process. . . . Society is not conceived of as something out there, which is being imposed upon the individual. It is in essence an extended self" (Tu, 1972:195). As a comprehensive concept, *li* includes psychological, social, and religious aspects as it integrates personality, family, state and world through sacred ritual. *Li* is the central symbol in which "human life in its entirety finally appears as one vast, spontaneous and holy Rite: the community of man" (Fingarette, 1966:67).

If *li* is understood as the process of humanization—the "movement of self-transformation, the dialectical path through which man becomes more human" (Tu 1968:197)—then the movement whereby anti-structure *(jen)* is transformed into structure *(li)* and structure into anti-structure by a process of mutual recognition and dependency (societas) is discerned.[9] Confucius distinguished between *jen* and *li*, but not in terms of conflicting opposites. "A Confucianist always carries out his moral self-cultivation in the social context" (Tu, 1968:36). The creative tension between *jen* and *li* is that of a person who lives in society but "is more than the intersection in the social forces" (Tu, 1968:37). The creative tension "implies, on the one hand, a bonding of individuals by ritual or propriety, and, on the other, safeguarding of each individual's independence within the general interdependence. Here distancing is not constraint, but the safeguarding of each person's dignity" (Turner, 1974:284). This creative tension between *jen* and *li* is at a deeper level a relationship of mutual dependence.

As metaphors of structure (sacred ritual) and anti-structure (love for fellow humans) in Chinese religious culture, *li* and *jen* perhaps are the closest dynamically equivalent concepts for meanings of community and brotherhood basic to the biblical metaphor of the church as a body and as the body of Christ. The quality of the *jen* relationship between persons (communitas) is affirmed by ritual *(li)*, which for the Christian community would be the eucharistic rite.

In Taiwanese culture, the family-clan structure in which individuals are bonded together as a religious body in communal worship of ancestors makes concrete the *jen* body-life. At the same time, no expression to the effect of the clan viewing itself as the body of a common ancestor can be found.

Communal worship is not a distinct feature of institutional religion in Chinese society, but it appears in the popular religious cults of diffused religion in Taiwanese society. The sense of community in the religious cults and associations is usually based on different factors of homogeneity that bring people together in communal worship and celebration.[10] These religious communities, however, do not view their self-identity as the body of a patron deity.

Other concepts in Chinese thought express qualities of body similar to the New Testament usage. The sense of unity and harmony intrinsic to the idea of social body is evident in Chinese thought and culture through concepts of the one and the many, mutual dependence, harmonization or unity of bipolarities, and social harmony through proper ordering of social relationships. At the same time, a strong sense of individualism pervades the Chinese world view with emphasis on the self-cultivation of the individual to attain moral perfection and immortality.

A continuous dynamic interaction

The process of ecclesial contextualization by the Chinese/Taiwanese church will be advanced through the interpretation of the biblical images of the church by dynamic interaction between the biblical meanings of the church metaphors in their original contexts and the Taiwanese church in its total contemporary context. Reference to the historical context of the church as a whole would also enhance attempts at contextualization. Recognizing the need for greater understanding of its nature and task relevant to its context, the church in Taiwan should turn to the biblical analogical expressions of the church's nature, exegete these images for the revealed meanings intended by the biblical writers, refer to interpretations of the images through history, and apply the meanings to the life and task of the church in its present context.

The process will not be a simple procedure with a final conclusion. It will be a continuous dynamic interaction resulting in ever increasing comprehension of God's design for the church in this world. At the heart of the process will be God in Christ, communicated in meaningful cultural thought forms to the real questions, issues, and needs of individuals and societies. Members of the body of Christ and the fellowship of the Spirit will respond with integrity to the mandates of Scripture in living an obedient and full-orbed kingdom lifestyle in the community of Christ's body and in the world.

Notes

[1]C. René Padilla further proposes a hermeneutical circle involving the interpreter's historical situation and world-and-life view, Scripture, and theology. The mutual interaction and merging of these elements issues in a deeper understanding of the historical context and greater comprehension of the biblical message in a concrete situation (1979:89, 101-102).

[2]See Daniel von Allmen's suggestion for this approach to theologizing (1975:50). Rejecting the adaptation of an existing theology does not necessarily imply closing our eyes to theological tradition, if for no other reason than to avoid mistakes and heresies of the past.

[3]The analogy between a dynamic-equivalence Bible translation and a dynamic-equivalent church is admittedly limited and cannot be forced in detail. The forms and structures of the church within a given receptor culture must be dynamically equivalent to the partially portrayed forms of the church in Scripture in terms of the **functions** and **meanings** they fulfill in realizing God's supra-cultural design for the purpose, nature, and task of the church.

[4]The relationship of *yang* and *yin* (male-female, light-dark, etc.) may also serve as an analogy for the relationship between Christ and the church. Christ is *yang;* the church is *yin*. *Yang's* function is to create and initiate, while *yin*'s is to respond and follow. Christ as Head creates the church as the new humanity and fills it with his graces. The church receives its salvation from Christ and responds to his action in and for the church. The church, by its response, becomes creative, "because *yin* becomes *yang* by response and *yang* becomes *yin* by creation. Thus we become active by our inaction, creative by our response, and joyful by our suffering. It is a paradox of Christian experience.... Our way becomes his way and his way becomes our way" (Lee, 1979:94).

[5]As a foreign missionary, I can only suggest an approach to contextual hermeneutics within a receptor culture. Ideally, the context of the missionary will minimally color the process of interpretation as he or she seeks to fulfill the responsibility for understanding the original text and the context of the receptor. A sympathetic outsider "can often have a very unique role to play as mirror, source of alternative, catalyst, friend of the court" in the process of translating and interpreting the Word of God in a particular cross-cultural context (Loewen, 1979:170).

[6]Paul S. Minear lists ninety-six images of the church in the New Testament. A major image, such as the body of Christ, is one that "so dominates at least a broad sector of early Christian thought that to ignore it would produce a serious distortion" (Minear, 1960:66).

[7]The gamut of speculation on the source for the body-of-Christ metaphor ranges from those who trace the concept to Greco-Roman understandings of *sōma*, as manifested in the fables and other writings of the Greeks and Latins, to efforts to promote Gnostic myths of the Primal Anthropos found in Oriental religions as the likely source, to basing the body-concept on Old Testament understandings of body and rabbinic speculation about the body of Adam, to the sayings of Jesus, and finally crediting the concept as an unique creation of Paul which he could have developed from eucharistic sayings, from other images of the church, from the in-Christ formula, or even from his own Damascus-road experience.

[8]Analogy is defined by Ian G. Barbour as "the extension of patterns of relationship drawn from one area of experience to coordinate other types of experience," and a model is a "systematic set of analogies drawn from a single more familiar situation" (1966:216, 217). Analogy and model are interpretive devices in science and religion, but they must not be identified with the reality they represent (1966:218).

[9]In the terminology employed by Victor W. Turner in his intriguing discussion of metaphors of anti-structure in religious culture, the interaction of *li* and *jen* as structure and anti-structure, respectively, results in societas, the virtuous human social life or perfect human community of humankind (1974).

[10]Julia Ching states that in Chinese society, the community of personal relationships "is joined together, not by religious belief—although such is also present—but by the acceptance of a common culture, a culture which esteems the person above the law, and human relationships above the state" (1977:101).

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In review

Islam and Christianity: A Muslim and a Christian in Dialogue. By Badru D. Kateregga and David W. Shenk. Grand Rapids: Eerdmans, 1980, 179 pp., $7.94 (pb)

Reviewed by R. Marston Speight

Authors Badru D. Kateregga from Kenya and David W. Shenk from the USA were colleagues on the faculty of Kenyatta University College, Nairobi, Kenya, when they collaborated in writing this book. Kateregga is a Muslim; Shenk is a Christian, an associate member of the Task Force on Christian-Muslim Relations.

In *Islam and Christianity* each author writes the views of his religious tradition on a variety of doctrinal subjects. A listing of the chapter headings is instructive in that it shows the possibilities for the study of parallel themes in the two religions. This listing also indicates the existence of a large amount of agreement on doctrine between Christians and Muslims. The Contents are:

Part I: The Muslim Witness
1. There is no god but Allah
2. The Creation
3. Adam and Hauwa
4. Satan and Evil
5. The Books of God
6. The Prophets of Allah
7. The Seal of the Prophets
8. The *Umma*
9. Divine Guidance and Peace
10. Worship
11. Right Conduct
12. The Mission of the *Umma*

Part II: The Christian Witness
13. The Lord God Is One
14. The Creation
15. Adam and Eve
16. Sin and Evil
17. The Word of God
18. The Prophets in History
19. Jesus the Messiah
20. The Church
21. Salvation
22. Worship and Fellowship
23. Right Conduct
24. The Mission of the Church

(Numbers 20 and 21 of "The Christian Witness" were inadvertently reversed in the Table of Contents and in the text.)

After the presentation of each subject the member of the other religion adds a short response. Then occasionally the author of the chapter comes back with an even shorter clarification from his viewpoint. The whole is serene, well ordered, and clear writing.

Kateregga and Shenk come to grips with the doctrinal questions in Christian-Muslim relations. Their method for doing so is non-polemical, so it is a departure from the way Muslims and Christians have habitually treated their respective doctrinal positions in exchanges between members of the two religions. The authors of *Islam and Christianity* do not argue with each other. Neither do they attack each other's beliefs. They simply listen carefully and respectfully to each other.

As elementary as this approach might seem, it is precisely that which has been lacking for centuries in the encounter between Muslims and Christians. Of mutual recrimination there has been an abundance in the past. We have often misrepresented each other's views in an attempt to make our position seem stronger. We have been quick to speak, but slow to listen to the other. Kateregga and Shenk are to be thanked for giving to believers in Islam and Christianity an example of how to deal with the doctrinal factor in their relationships.

After a certain degree of mutual understanding is achieved, after Muslims and Christians have listened to each other carefully, then one might ask, "What next?" The two partners in mutual listening are far from agreed. In fact, the sharp points of divergence stand out like prickly barriers in the way of doctrinal agreement. As the authors point out briefly in their Conclusion (p. 170), doctrinal discussions such as this one are only one step in the overall enterprise of human relationships. We might

outline these steps as follows:

1. Mutual listening to clarify our beliefs.
2. Mutual affirmation of the things we have in common.
3. Taking stock of our doctrinal differences and assuming the burden of our disagreements by probing ever deeper into the causes of our separation from each other, never ignoring these divergences weakly or magnifying them fanatically.
4. Going beyond doctrinal discussions to the realm of life together in a bewildering world.

This book exemplifies well the inevitable and underlying tension that marks all true interfaith encounters. The Christian-Muslim dialogue is not simply an intellectualized exchange of views. These two writers are fully committed believers, and often they reveal the yearning that they feel toward the other, who does not hold the same faith. For example, Kateragga writes, "It is only unfortunate that the Christians do not acknowledge the final and perfect revelation of God—the Qur'an" (p. 117). And the Christian, David Shenk: "The Christian witness invites all true worshippers of God to move beyond the mystery of the forms of worship into an actual encounter with God, a personal fellowship with the One Whom both Muslims and Christians worship" (p. 65). Such expressions do not emerge from an enterprise of proselytization. They represent rather the deep feeling of authentic belief when confronted with those who do not share that belief.

Finally, the way the two authors deal with their subject matter illustrates an interesting difference between Christianity worldwide and Islam worldwide. I have read many statements of the basic principles of Islam written by Muslims from various centuries and countries. They are all similar, including the one written by Badru D. Kateregga. No hint in his writing suggests that he comes from East Africa, as distinguished from, say, Damascus or Delhi. He shows no trace of a particular tendency in Islam, and yet I am persuaded that this universal quality of his material is completely natural to the author. He has made no attempt to level his presentation in order to represent the largest number of Muslims possible. He is simply an authentic spokesman for the Sunni world of Islam.

On the other hand, David Shenk, writing in just as a natural a way, identifies himself immediately as the representative of a particular branch of Christendom, the evangelical Protestant one. As such, his description of basic Christianity would be accepted only with some qualification by other parts of the Christian world. This book is a striking exhibit of the unity of Islam as contrasted with the diversity, or as some would call it, the disunity, of Christendom.

R. Marston Speight is assistant director of the Task Force on Christian-Muslim Relations of the National Council of Churches. He served in Morocco, Algeria, and Tunisia from 1951-79 as a missionary. This review is reprinted with permission from the Task Force Newsletter.

Islam: A Survey of the Muslim Faith. By George Fry and James R. King. Grand Rapids: Baker Book House, 1980, 204 pp., $5.95 (pb)

Reviewed by Roelf S. Kuitse

"No approach to Islam by Christians is possible until Christians grasp the genuine strengths of that religion" is the leading thought of this book. The book, which gives a good introduction to the world of Islam, starts with a survey of the situation of the Islamic community in different parts of the world. Other chapters focus on the prophet Muhammad, the message of Islam, the religious practices, and the different sects and schisms. In an interesting chapter, "The Message Beyond Words," the writers deal with the expression of Islamic faith in art, especially the graphic arts and architecture.

The writers describe the different views and expressions of Islamic faith in a positive and objective way. However, they don't pay attention to challenges the Islamic community is facing in the modern world and the different ways in which this community has responded to these challenges. These responses are important for understanding the tenets of Islam.

Mysticism has played an important role in the history of Islam, and these writers deal with that subject in a chapter, "Sects and Schisms." Whether they do justice to the important movement of Sufism in the history of Islam is questionable. What they write about mysticism is not among the best parts of the book.

The last chapter, "Christianity and Islam: Models for Contact," criticizes different modes of relationships; the authors characterize their own view as "dialogue-witness," neither one without the other. They see the main differences between the Islamic message and the biblical message being the concept of revelation and different understandings of God's holiness and love. I would have liked more, especially on these last two points.

Overall, the book helps in understanding the world of our Muslim neighbors.

Roelf S. Kuitse has taught at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, since 1978. He is on leave during the 1982-83 academic year.

New Paths in Muslim Evangelism. By Phil Parshall. Grand Rapids: Baker Book House, 1980, 260 pp., $6.95 (pb)

Reviewed by David W. Shenk

New Paths in Muslim Evangelism is a delightful interweaving of practical experiences and contemporary church growth theory. Dr. Parshall writes from the perspective of nearly two decades of experience in Christian witness and ministry among Muslims. The book includes three main sections: "Principles of Contextualization," "Application of Contextualization," and "Potential for Contextualization."

Under principles of contextualization Parshall reviews contemporary thinking about incarnational mission. **God in Christ** is the supreme contextual event. The missioner should likewise live contextually within the culture in which he or she witnesses. Probably all contextually rooted congregations have elements of syncretism, including those in societies which have experienced nearly 2,000 years of Christianization. A clear-cut Christocentric orientation facilitates sorting out the appropriateness and inappropriateness of various forms of syncretism.

The contextualizer must be cognizant of the world view. The Muslim world view is quite similar to that of the Old Testament, but in many ways it is quite dissimilar from those of Western Christians. Points of continuity and discontinuity between Western Christians and Muslims are described in some detail. To compare similarities and differences between Eastern Christians and their Muslim neighbors, or more specifically the New Testament and the Quran, would also be enlightening.

The second section applies the principles of contextualization. The chapters are practical and include issues such as the housing in which the missioners live, their financial base, the clothing they wear, the use of the Quran in communicating the gospel, the forms of worship which may be appropriate to a Muslim convert church, the adaptation of Muslim ritual within the context of Christian faith and practice, service ministries, and practices which are offensive. This section is excellent. Issues such as baptism, the Eucharist, and polygamy are presented, raising questions for further reflection. The practical illustrations are constructive and applicable.

The final section describes an explicit example of contextualized church development. The approach used and the interactional response are fascinating and persuasive.

This book needs to be taken seriously. Cultural discontinuities between Christians and Muslims often create serious and totally

needless barriers to the communication of the gospel. Similarly, the extraction of converts from their cultural milieu imposes on young believers a burden which is often too heavy to bear. I am especially delighted with the specificity of Parshall's suggestions. The examples grow out of his own experience and commitment.

Unfortunately, the example described in the final section of the book is nascent. It is too soon to know from this experience whether these creative efforts at contextualization actually helped the congregations survive inducements to reislamize. It is also sobering that there have been instances in some communities where indigenized and contextualized Muslim convert communities have been harassed more intensely by the dominant Muslim culture than groups which made a more distinct break. In such cases it seems that the contextualized congregations were perceived as a greater threat to the stability of the *umma* than those who made a clear break. It seems that their attractiveness in itself posed a threat, and contextualization was perceived as a camouflage for incipient Christianization. The book would be strengthened by noting these tensions which have sometimes surrounded similar experiences. Although Parshall's approach seems right, it is not a panacea.

Within some contemporary church growth theory is a tendency to assume that churches will grow and thrive if the cultural and communication models are rightly cast. I am thankful that Dr. Parshall has reminded us that it is indeed urgent for the missioner to "become all things to all men." We need to consciously absolve ourselves of all that prevents the gospel from becoming locally incarnated. Nevertheless, a truly relevant gospel is also genuinely destabilizing. I wish Parshall had said more about that; the good news of Jesus Christ and the lifestyle of the redeemed community is profoundly other than that of the *shahada* of Islam and the orientation of the *umma*.

That is why contextualization is urgent. The gospel is perceived through incarnational witness, not as a form of cultural imperialism, but as the urgent, gentle, revolutionary intrusion of redemptive grace into human community.

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Reaching the Arabs: A Felt Need Approach. By Tim Matheny. Pasadena: William Carey Library, 1981, 256 pp., $8.95 (pb)

Reviewed by Merlin Swartz

This study, written originally as a thesis for a master's degree at Harding Graduate School of Religion, represents an attempt to develop a strategy for mission in the contemporary Arab world. Since the author defines the primary goal of mission (at least implicitly) in terms of conversion, he is compelled to judge the modern missionary enterprise in the Middle East to have been largely a failure. Although he attributes this failure to a number of factors, he believes that the inability of the missionary movement to generate a strategy adequate for the task of evangelizing the Arabs is a critical factor.

The key element in the strategy proposed by Matheny is the identification of those segments of the population most likely to be amenable to the aims of Christian mission as he defines it. Drawing on modernization theory as developed by Daniel Lerner in the 1950s and on limited statistical evidence, he identifies "transitional" Arabs as that segment of Arab society most likely to be open to the Christian message. Transitional Arabs are those Arabs who have begun to move away from a traditional orientation and lifestyle toward an outlook that is technologically more sophisticated and a lifestyle characterized by rapid change. Having been wrenched from their traditional moorings, transitional Arabs, Matheny believes, are more open to new ideas and thus more likely to embrace the Christian faith in substantial numbers.

The latter part of Matheny's study is an attempt to understand the Arab mind based upon a social-scientific analysis of Arab culture and the social structure of Arab society. On the basis of such an analysis, he believes it is possible to formulate the Christian message in terms that correspond more nearly to the felt needs of transitional Arabs. Although Matheny's proposal is problematic in a number of respects, I shall limit my comments to several I believe are crucial.

The strategy proposed in this study is in some sense an attempt to piggyback the modernization process—taking advantage of the social and intellectual changes brought about by it to further the cause of evangelization. These are changes Matheny believes are favorable to the task of mission. But are they? In light of the critical importance of the modernization process to his strategy, it is unfortunate that Matheny does not include a careful examination of that process, its ideological roots, or its social and intellectual consequences. He assumes uncritically that there is no serious tension between that process and the Christian message. This assumption comes precisely at a time when even secular thinkers are raising questions about the moral and human consequences of modernization. No missionary strategy can be taken seriously unless the secular roots or alienated consequences of modernization be addressed.

Finally, I have serious reservations about Matheny's preoccupation with the question of strategy. The insistence on strategy is, I believe, rooted in a concern for means that will guarantee results. The concern for results, especially when thought of in quantitative terms, has no place in Christian missionary thinking. If conversion is the work of God and if mission is to be thought of in biblical terms as "sowing the seed," the question of results must in faith be left to God. The crisis of mission today is not a crisis of strategy, but profoundly one of faith in the message. Preoccupation with strategy diverts attention from the deeper issues facing the mission of the church.

Merlin Swartz is Associate Professor of Islamic Studies at Boston University.

Courage for Dialogue: Ecumenical Issues in Inter-Religious Relationship. By Stanley J. Samartha. Maryknoll, N.Y.: Orbis Books, 1982, 174 pp., $8.95 (pb)

Reviewed by James N. Pankratz

We are living in a time of transition in the relationship between Christians and people of other faiths. In such times of religious and cultural transition, some are advising us to proceed with both courage and caution.

This is the advice of Stanley J. Samartha in this collection of eleven of his previously published essays, written between 1971 and 1980 while he was director of the World Council of Churches' unit on Dialogue with People of Living Faiths and Ideologies.

Samartha's purpose in this book is to facilitate "inter-religious understanding and cooperation in the quest for larger community in a world of tension and conflicts" (p. 1x).

In the first four chapters Samartha urges Christians to recognize the need for dialogue in a world of increasing interreligious contact. He describes some of the formal efforts at dialogue which have occurred and identifies several tensions which accompany these efforts: first, the fear among Christians that dialogue may betray of the command to proclaim the gospel; second, the suspicion among people of other faiths that dialogue may be a new and subtle form of Christian evangelism.

In the remaining seven chapters Samartha identifies some of the theological and practical

issues which must be faced in dialogue. Here he is more cautious than heretofore, for while he continues to urge dialogue and to emphasize the importance of the issues involved, he proceeds more often than not by asking rhetorical questions. He never systematically develops a theological direction, although the finest chapter in the book, the discussion of the Holy Spirit, certainly presents a theological sketch of the Spirit of God at work among all people.

This book has little that is new for those who have been reading the literature on interreligious dialogue published during the past decade. For those unfamiliar with recent discussions, this book is a valuable resource, for it presents the thoughts of a man who has been on the forefront of interreligious discussions for some time. These essays represent that dialogue well; they are full of openness and generosity, while at the same time they are frustratingly vague and elusive. Even after more than one reading it is not clear exactly what dialogue means.

But the essays represent the transition we are in quite accurately. Interreligious dialogue is in its adolescence—self-conscious and searching for identity. Many tasks need to be completed before maturity is reached, not the least of which, as Samartha reminds us, is a deeper dialogue and common commitment among those within the Christian community.

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The Unknown Christ of Hinduism: Towards an Ecumenical Christophony. By Ramundo Panikkar. Maryknoll, N.Y.: Orbis Books, 1981, 208 pp., $7.95 (pb)

Reviewed by Peter Fast

This book, first published in 1964 and reprinted twice, now makes a welcome appearance in a revised and enlarged edition. Although his thesis remains fundamentally the same, Panikkar has become increasingly sensitive to the charge that "sympathetic Christians" can be more dangerous to the Hindu than those of the old school, since theirs is a more subtle form of Christian missionary propaganda.

As a result, Panikkar has attempted to engage the Hindu in even a greater degree of partnership in the dialogue of religions than in the first edition by eliminating those things that may smack of Christian superiority and triumphalism. Nevertheless, Panikkar dialogues with integrity as a Christian, because he is one. Having a Hindu background from one side of his family enables him to engage all the more sensitively in such a dialogue.

At the heart of Panikkar's book lies the attempt to further an "ecumenical ecumenism" that transcends encounter between Christian confessions and becomes truly catholic by exploring the possibility of intrareligious dialogue in its formal aspects (pp. 65-66).

Panikkar rejects certain attitudes and methods of such dialogue. The relationship between Hinduism and Christianity is not one of opposites (p. 71). Both are in the process of conversion (p. 75). The superiority approach is psychologically, historically, and theologically inadequate (pp. 75-83). The fulfillment approach denies the Hindu a place in the economy of God. Syncretistic intentionality is obscuring (p. 38). Religious encounter cannot be reduced to culture (pp. 41-42).

Panikkar calls his approach "mutual fecundation," an encounter that happens only in the concrete, existential realities of life. Here interpretation and absorption can take place. Differences between the traditions are not blurred. As a Christian assimilation of Plato and Aristotle was important in ages past, so also the discoveries of Sankara and Ramanuja are important for theology today.

The reason such an approach is possible is that the "power of the symbol may be so enlarged and deepened that each symbol . . . opens up experiences and realities not (yet) intended in the actual symbol" (p. 5). The symbol of the mystery of Christ can be so expanded and deepened that the Christian can already find Christ in Hinduism. Christ is an "identifying identity" (p. 15). The title and the thesis of the book gains its significance from such a Christocentric approach to dialogue. All of chapter 3 is an attempted demonstration of this method by "deepening" a Hindu text from an Upanisad.

Many will find Panikkar too Christian to see any modicum of success in his enterprise. Others will question the brand of Christianity he espouses. Still others will wonder (should he succeed in his endeavor) whether it is possible for Panikkar to remain a Christian at all.

Panikkar's work will be most helpful for those involved in missionary activity, but also more generally, for those to whom religion still makes a difference, with its form, content, and power to shape life.

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Mission Focus Index

Volumes 1-10 (1972-82)

This index is divided into two main categories: (A) General Missions and (B) Area Studies. Each article is listed by author, title, and *Mission Focus* volume number and issue. In addition, each entry is assigned a number in *italic* for ease in cross-referencing. *Mission Focus* editors and staff hope this index will be useful to our readers.

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Editorial

The three articles in this issue highlight separate but related themes: the struggles of missionaries to penetrate a new culture, how a younger church forges an identity which reflects both its theological parentage and its cultural background, and the importance of thinking about the nature of the church in relation to a particular culture.

Recently the Churches of Christ in Japan (Kyodan) issued a draft statement, "Basic Understanding Concerning World Mission." This statement begins with the question: What does it mean to be the church in the midst of history today? As is well known, the Kyodan has sailed through troubled seas during the past decade. It is a hopeful sign that it is looking to the future asking the question of mission rather than self-survival.

The churches of Japan represent something of a hybrid. They are, for the most part, the product of the modern missionary movement but with a difference. Japan experienced the coming of Christian missions in the nineteenth century differently from other countries. Japan never suffered the indignity of being colonized by another nation. During the latter part of the nineteenth century, while many Asian and African countries fell into the embrace of European colonizers, Japan was rapidly appropriating key aspects of Western civilization and emerged as a colonial power in the twentieth century.

Nevertheless, the Japanese attitude toward Christianity has always been ambivalent. The church in Japan has swung between the poles of uncritical acceptance of Western forms and dependence on the West for sustenance to strident rejection of things Western. During the colonial period the Japanese used Christianity "to suppress the struggles of Christianity in Korea against colonialism." Like other former colonial powers Japan cannot fully erase this blot from its history.

The Kyodan statement observes that Christian missions generally did not distinguish themselves during the heyday of colonialism—1875-1914—by discerning criticism of the colonial system. "We cannot help but conclude that overseas mission up to the present has not been able to remove this underlying control of peoples' consciousness by national interests, and it has lacked the vision to live out the gospel in such a way as to overcome these interests." This indictment, coming as it does from churches which have experienced domination from the outside as well as participating in the domination of other peoples, must be taken seriously.

This statement identifies six facts which condition the world mission task in our time. First, the reality of the "global village" must inform attitudes and understanding. Japan has been a leader in the communications revolution of the past generation that has changed the way we see the world. Second, the peoples of the world are bound together by the universal threat of nuclear destruction. Third, the global village remains divided by power blocs which struggle against each other and make life insecure for all inhabitants. In the fourth place, unjust domination of the poor by the rich continues unabated. Fifth, Western culture has come under critical scrutiny; the peoples of other religious and cultural traditions are turning with new conviction to their roots to find answers to the questions which haunt humankind today. Sixth, in view of the facts noted above, it is evident the world needs a gospel that nourishes the human spirit and sustains life.

This calls for a vision of mission which is *world* mission. The missionary witness must be to a gospel which includes a call for peace and justice. As agents of reconciliation (2 Cor. 5:19-20) the church must preach both to oppressor and oppressed.

What are the implications of all this for the mission task? The Kyodan statement lists six implications this has for the churches of Japan.

1. The church needs to work consciously to build up a fellowship of solidarity between groups and across national lines as the basis for witness to the world.

2. The churches of Japan need to demonstrate their willingness to live out reconciliation by identifying with the developing nations of the world, especially in Asia.

3. As a first step toward renewal of faith and church life call the churches of the rich nations to repentance for their complicity in the exploitation of the poor nations.

4. Find new ways for the churches of Japan to support churches in the developing countries in order to strengthen their witness.

5. Strengthen and extend the churches in areas where the church has not yet taken root.

6. Awaken in the church worldwide concern for peace and the breaking up of the military system.

In view of such a momentous task, the Kyodan judges the role of the missionary in the future to be even more critical than in the past. But this role must be played out from a different stance. The stance must be that of mutuality, joint action, and representation. By representation is meant that the missionary also bears a responsibility to the sending/supporting church in helping it confront its own blind spots and sins.

The Kyodan thus takes the position of being both a receiving and a sending church—a part of the body of Christ which recognizes its own incompleteness which can be filled out only by continuing relationship with other parts of the body of Christ in common witness to his love and claims on all humankind.

—Wilbert R. Shenk

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